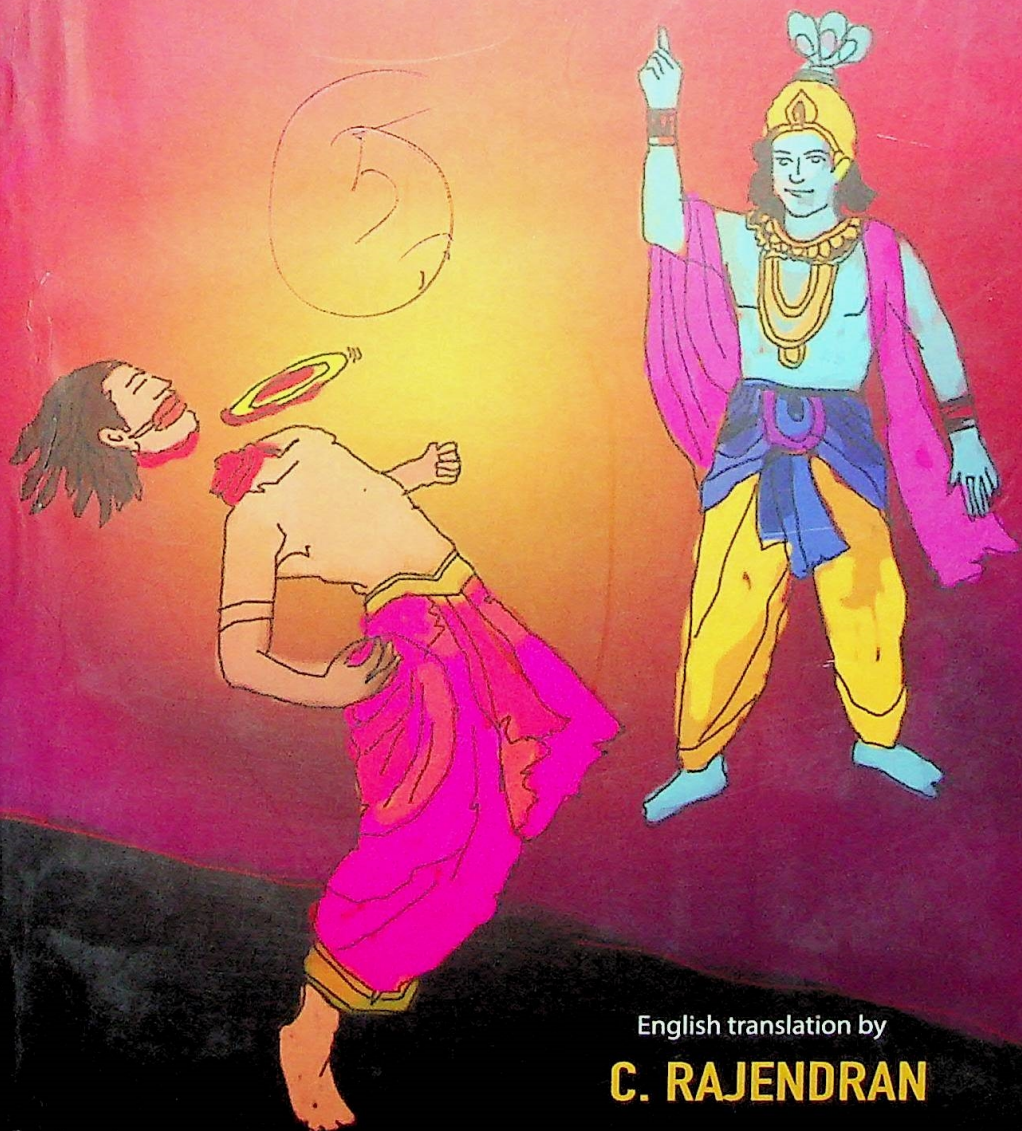


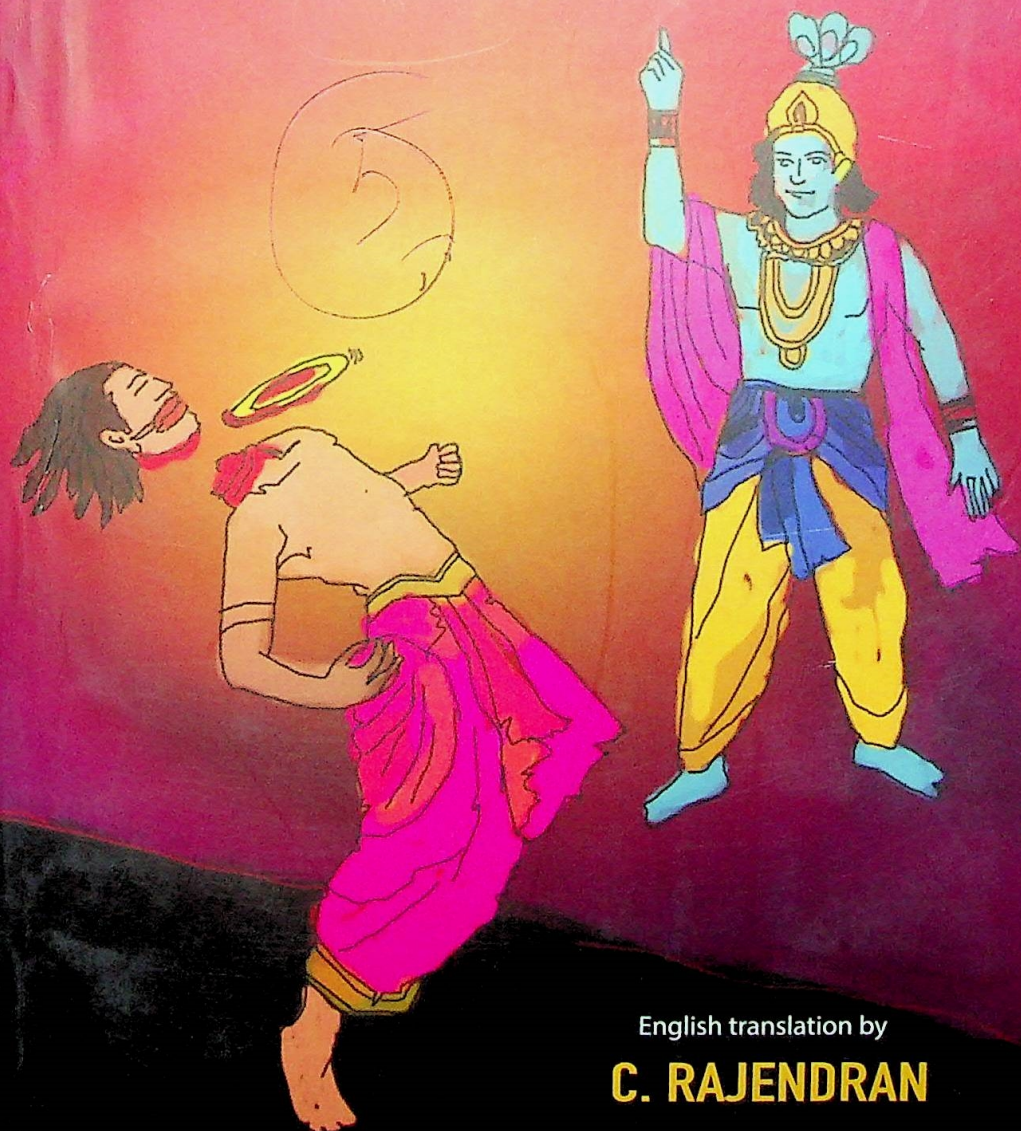
ŚISUPĀLAVADHA of Mahākavi Māgha



English translation by

C. RAJENDRAN

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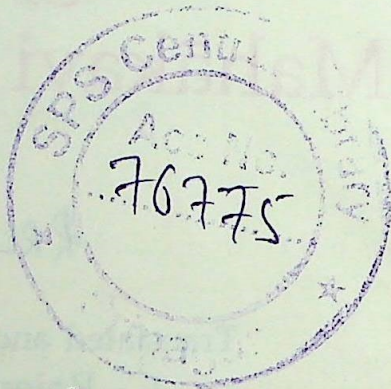
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Introduction

Indian tradition has accorded a dignified place to Māgha and his *Śīsupālavadha* in Sanskrit poetry, considering the work as one of the five great poems [*Pañcamahākāvya*s]. The work also figures in the list of what is termed as the great trilogy [*Bṛhatrayī*], the others being *Kirātārjunīya* and *Naiṣadhīyacarita* which all seem to have constituted advanced texts from a pedagogic perspective. Tradition, again lauds Māgha's poetry as a combination of similitude of Kālidāsa, the grandeur of meaning of Bhāravi and lucidity of Daṇḍin.

उपमा कालिदासस्य भारवेर्यगौर्वम् ।

दण्डिनः पदलालित्यं माघे सन्ति त्रयो गुणाः॥

It is also said that the luster of Bhāravi lasts only up to the advent of Māgha, a pun on the name of the poet which also mean the month of Māgha.

तावद्भा भारवेर्भाति यावन्माघस्य नोदयः ।

It is said that there will not be a single unfamiliar word for a student who has mastered up to the ninth canto of *Śīsupālavadha*. [*Navasargagate māghe navaśābdo na vidyate*]. Mallinātha is supposed to have lamented that his youth was gone with his engagement with *Māgha* (signifying the work) and *Meghasandeśa*, [*māghe meghe gatam vayaḥ*] presumably for two different aesthetic reasons as in style and tenor, the works are poles apart.

Māgha is popular in anthologies also and many a literary critic has also profusely cited from his work. Though modern

scholarship tends to be critical about the artificiality which has crept into Post-Kālidāsa classical poetry of which Māgha is a specimen, there is near unanimity in the scholarly world about the importance of this sole work of one of the prominent poets of classical India.

We know very little about the life and times of Māgha, except the scant but interesting scraps of information left in the description of the poet himself, in five stanzas appended to the work. According to this account, Māgha was the son of Dattaka, the recipient of the title Sarvāśraya who was the son of Suprabhādeva, the chief minister of King Śrīvarmala. Māgha seems to have lived in Śrīmala, now Rajasthan near the border of Gujarat in the third quarter of the seventh century.¹

The only work Māgha seems to have left for posterity is *Śiśupālavadha*. The poem is based on the Sabhāparvan of *Mahābhārta* (II, Adhyayas 33-32). The poem begins with the rather dramatic descent of Sage Nārada to Dvāravatī, to meet Kṛṣṇa and to urge him, at the behest of Indra, to put an end to the intolerable suffering of the three worlds caused by the despotic Śiśupāla. Kṛṣṇa promises to look into the matter. But he has another important matter also to attend to, the *rājasūya* ritual being performed by Yudhiṣṭhira, who, after the death of Pāṇḍu, wishes to establish his position as an emperor, and wishes to be consecrated with the ritual. Kṛṣṇa follows the advice of the wise Uddhava who urges him to give top priority to the sacrifice and proceeds, with great fanfare, to Indraprastha, the capital of the Pāṇḍavas. There is an elaborate description of the city of Dvāravatī at the time of his departure, when Kṛṣṇa looks back from his chariot. A description of the Mount Raivata follows where Kṛṣṇa and his attendants wish to camp for a while, where all the six seasons appear. The narration dwells upon water sports, sunset, nightfall, a drinking bout and amorous sports, which take up the major chunk of the poem, but the vigour and dramatic atmosphere are restored in the final chapters which vividly portray the sacrifice, Yudhiṣṭhira's decision to offer prime honour to Kṛṣṇa, Śiśupāla's rage, the encounter of rival armies and the final

1. A.K. Warder, *Indian Kavya Literature*, Vol. IV, p. 133

denouement of the plot with Kṛṣṇa killing him.

This structure of the poem evidently shows that it is heavily gravitated towards descriptions and the actual narration of the events often takes a back seat. The poem is also full of heavy ornamentation, with figures like Yamaka and Śleṣa predominant, sometimes to the detriment of easy comprehension. In this respect, the poet seems to be always prompted by a desire to surpass Bhāravi, whom he regards as his model. His own vision of an ideal poem may be surmised from the following verse [XIX-41] which compares the army of Śiśupāla to a poem of intricate structure:

विषमं सर्वतोभद्रचक्रगोमूत्रकादिभिः ।

श्लोकैरिव महाकाव्यं व्यूहैस्तदभवद्वलम्॥

[Just as a Mahākāvya is difficult to comprehend with difficult verses involving poetic figures like Sarvatobhadra, Cakra and Gomūtrikā, that army became difficult to penetrate with arrays like Sarvatobhadra, Cakra and Gomūtrikā.]

The entire nineteenth canto is replete with all the possible figures related to sound, like single lettered and double lettered verses, along with acrobatic figures like Sarvatobhadra, Murajabandha, Ardhabhramaka and Cakrabandha. An example of *ekākṣara* may be cited [XIX-114] by way of illustration:

दाददो दुदुदुदादी दाददो दूददीददोः

दुद्दादं दददे दुदुद दादाददददोदिदः॥

[Lord Kṛṣṇa, the donor of wealth, who torments the people creating trouble for good people, the protector of the worlds, whose arms destroy those who create trouble for the world, the provider of boons even for people who are miserly, and destroyer of enemies released his weapon towards the enemy.]

Coming to the positive aspects of the work, we can see that Māgha is at his best in the portrayal of characters and fashioning scenes of intense dramatic effect. His depiction of the characters of Balarāma and Uddhava in the second canto is a case in point,

where the impulsive nature of Balarāma is contrasted with the impassive and thoughtful nature of Uddhava, the scene brimming with amusing sidelights into their nature. Kṛṣṇa is portrayed throughout as the epitome of self-control and dignity, while Śiśupāla, with his violent and quarrelsome nature, does not have any endearing characteristics. The battle portrayed in the last canto, which is gripping with its suspense amply demonstrates that once he frees himself from artificial considerations like the figures pertaining to sound, Māgha is a poet of great sensibility. His scholarship is also amazing, as gleaned through the profuse references to political thought, grammar, warfare and philosophy, especially the Sāṃkhya system scattered in his work.

As a poet, Māgha often compensates the lack of movement in narration with fine portrayal of nature and human emotions, and his work is profuse with vivid descriptions of various facets of nature. The following verse, [6-2] depicting the advent of the Spring season is notable for its elegance.

नवपलाशपलाशवनं पुरः स्फुटपरागपरागतपङ्कजम् ।

मृदुलतान्तलतान्तमरूपयत् स सुरभिं सुरभिं सुमनोभटेः॥

[He saw the spring season, characterized by forests of the Palāśa trees with fresh leaves, lotues filled with clear pollen grains, and creepers the ends of which were tender and drooping].

The following description [4.20] of the simultaneous occurrence of the moonrise and sunset has won Māgha the appellation Ghaṇṭāmāgha in tradition.

उदयति विततोर्ध्वरश्मिरज्जा-

वहिमरुचौ हिमधम्नि याति चास्तम्

वहति गिरिरयं विलम्बिघण्टा-

द्वयपरिवारितवारणेन्द्रलीलाम्॥

[When the Sun, with rays spreading up rises and the Moon sets, this mountain gains the grace of a huge elephant on which are placed two gongs on either side]

One of the most beautiful definitions of beauty is that given

by Māgha, when he describes the Raivataka mountain.

दृष्टोऽपि शैलः स मुहुर्गुरारेरपूर्ववदस्मयमाततान ।
क्षणे क्षणे यन्नवतामुपैति तदेव रूपं रमणीयतायाः॥

[Eventhough that mountain was seen again and again by Kṛṣṇa, it created wonder in him as if it were something new. Indeed what becomes ever anew every moment is the form of beauty].

The poet is at his best in portraying the intimate behaviour of animals, among which elephants and horses seem to be his favourites. The following description[5-50] of an elephant tortured by its mahout is notable for its psychological insight.

क्षिप्तं पुरो न जगृहे मुहुरिक्षुकाण्डं
नापेक्षते स्म निकटोपगतां करेणुम् ।
सस्मार वारणपतिः परिमीलितक्षं
स्वेच्छाविहारवनवासमहोत्सवानाम्॥

[The king of elephants did not accept the piece of sugarcane repeatedly thrust in front of it. It is also did not mind the female elephant which had come near. Closing its eyes, it was thinking about the festive occasions in the forest when it enjoyed sports with unfettered movements.]

Translating *Śiśupālavadha* into English is a daunting task, given the intricacy of the Classical Sanskrit, the effect of the phonetic structure and the wealth of *double entendre* and other devices profusely employed in the work, which are impossible to capture in any other language. As far as possible, I have tried to capture the overall atmosphere of the original, by faithfully following the narrative thread and explicating the text, as I feel that my intention is to help a reader to understand the text. I hope the translation will help a general reader to comprehend the meaning of the original so that the intricacies of the text could be explored in subsequent readings. If the translation kindles some interest in the original work, which is a real classic not to be missed by any Sanskritist, the translator will definitely feel amply rewarded.

— C. Rajendran

ŚIŚUPĀLAVADHA of Mahākavi Māgha / 9

शिशुपालवधम्

माघभट्टविरचितम्

प्रथमः सर्गः

श्रियः पतिः श्रीमति शासितुं जग-
जगन्निवासो वसुदेवसच्चिन् ।

वसन् ददर्शावतरन्तमम्बराद्
हिरण्यगर्भाङ्गभुवं मुनिं हरिः॥1॥

Lord Viṣṇu, the Lord of goddess Lakṣmī and the sustainer of the worlds, residing in the abode of Vāsudeva, once saw Sage Nārada, the son of Lord Brahmā, descending from the sky.

गतं तिरश्चीनमनूरुसारथेः
प्रसिद्धमूर्ध्वं ज्वलनं हविर्भुजः ।

पतत्यधो धाम विसारि सर्वतः
किमेतदित्याकुलमीक्षितं जनैः॥2॥

"The movement of the sun is horizontal; the upward flame of fire is well-known. This effulgence, spreading everywhere is falling down. What could be this?" Thus people started looking with apprehension.

चयस्त्वेषामित्यवधारितं पुर-
स्ततः शरीरीति विभाविताकृतिम् ।

विभुर्विभक्तावयवं पुमानिति

क्रमादमुं नारद इत्यबोधि सः॥३॥

The Lord recognised him as Nārada step by step, first comprehending him as a mass of lustre, then as an embodied being and then as a person with well-shaped limbs.

नवानधोऽधो बृहतः पयोधरान्

समूढकर्पूरपरागपाण्डुरम् ।

क्षणं क्षणोत्क्षिप्तगजेन्द्रकृत्तिना

स्फुटोपमं भृतिसितेन शंभुना॥४॥

[He recognised him as Nārada] who, remaining beneath the fresh dark clouds was as white as the purified camphor powder and who for a moment clearly resembled Lord Śiva, who was white with holy ashes and who tossed his elephant skin up in festive dance.

दधानमम्भोरुहकेसरद्युती-

जटाः शरच्चन्द्रमरीचिरोचिषम् ।

विपाकपिङ्गास्तुहिनस्थलीरुहो

धराधरेन्द्रं व्रततीततीरिवा॥५॥

Who was wearing hairlocks resembling lotus stalks, like Himālaya, the King of mountains having clusters of creeper grown in snowy ground, whose lustre resembled that of the rays of the moon in the autumn.

पिशङ्गमौञ्जीयुजमर्जुनच्छविं

वसानमेणाजिनमञ्जनद्युति ।

सुवर्णसूत्राकलिताधराम्बरां

विडम्बयन्तं शितिवाससस्तनुम्॥६॥

Wearing a brown girdle made of Muñjā grass, having white complexion, wearing the dark skin of the antelope, and having the colour of collyrium, he imitated the body of Lord Śiva having the lower garment fastened with a golden thread.

विहङ्गराजाङ्गरुहैरिवाततै-

हिरण्ययोर्वीरुहवल्लितन्तुभिः ।

कृतोपवीतं हिमशुभ्रमुच्चकै-

र्घनं घनान्ते तडितां गुणैरिव॥7॥

Wearing the sacred thread consisting of the long fibers of the creepers grown in the golden soil, which were like the hair on the body of Garuḍa, he, who was as white as snow looked like a cloud on top in the autumn season accompanied by the clusters of lighting

निसर्गचित्रोज्ज्वलसूक्ष्मपक्ष्मणा

लसद्विसच्छेदसिताङ्गसङ्गिना ।

चकासतं चारुचमूरुचर्मणा

कुथेन नागेन्द्रमिवेन्द्रवाहनम्॥8॥

He was shining with the elegant deer skin which had natural variegated and brilliant hair on it and which were as white as shining piece of lotus stalk, resembling the white elephant Airāvata, resplendent with the piece of cloth on its body

अजस्रमास्फालितवल्लकीगुण-

क्षतोज्ज्वलांगुष्ठनखांशुभिन्नया ।

पुरः प्रचालैरिव पूरितार्द्धया

विभान्तमच्छस्फटिकाक्षमालया॥9॥

He was shining forth with his immaculate crystal rosary, which, being coloured by the lustre of his thumb nail, ruddish in its hue due to the force of his lute strings, which he was striking constantly, looked as if filled by pearls.

रणद्विराघट्टनया नभस्वतः

पृथग्विभिन्नश्रुतिमण्डलैः स्वरैः ।

स्फुटीभवद्ग्रामविशेषमूर्च्छना-

मवेक्षमाणं महतीं मुहुर्मुहुः॥10॥

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He was again and again looking at Mahatī, his lute, from which emitted the ascending and descending notes of the gamut through notes of different microtones, produced due to the force of the wind.

निवर्त्य सोऽनुव्रजतः कृतानती-
नतीन्द्रियज्ञाननिधिर्नभःसदः ।

समासदत् सादितदैत्यसम्पदः
पदं महेन्द्रालयचारु चक्रिणः॥11॥

He, the treasure of supersensory knowledge reached the abode of Lord Kṛṣṇa, who was the destroyer of the wealth of the demons, which was as magnificent as that of Indra, after sending back the prostrating gods accompanying him.

पतत्पतङ्गप्रतिमस्तपोनिधिः
पुरोऽस्य यावन्न भुवि व्यलीयत ।

गिरेस्तडित्वानिव तावदुच्यकै-
ज्वेन पीठादुदतिष्ठदच्युतः॥12॥

No sooner did the sage, looking like the descending Sun come down to the earth than did Lord Kṛṣṇa stand up quickly from his seat, like a cloud rising from a mountain.

अथ प्रयत्नेन्रमितानमत्फणै-
र्धृते कथंचित्फणिनां गणैरधः

न्यधायिषातामधिदेवकीसुतं
सुतेन धातुश्चरणौ भुवस्ततो॥13॥

Thereupon, the feet of Nārada, the son of the creator were placed towards the directions of Lord Kṛṣṇa on the ground which was held with great difficulty underneath, by the herds of serpents, whose hoods, held up with great difficulty, were drooping.

तमर्घ्यमर्घ्यादिकयादिपूरुषः
सपर्यया साधु स पर्य्यपूजत् ।

गृहानुपैतुं प्रणयादभीप्सवो

भवन्ति नापुण्यकृतां मनीषिणः॥14॥

Lord Kṛṣṇa, the primeval Being, honoured him who was fit to be worshipped, with devotion, with offerings of water and the like; No wise person will, out of affection, desire to come to the abodes of people who have done no meritorious deeds.

न यावदेतावुदपश्यदुत्थितौ

जनस्तुषाराञ्जनपर्वताविव ।

स्वहस्तदत्ते मुनिमासने मुनि-

श्चिरंतनस्तावदभिन्यवीविशत्॥15॥

No sooner did the people notice these two personages standing, looking like the mountains of snow and collyrium, than Lord Kṛṣṇa, the eternal seer, made the other sage be seated in the chair offered by himself.

महामहानीलशिलारुचः पुरो

निषेदिवान् कंसकृषः स विष्टरे ।

श्रितोदयाद्रेरभिसायमुच्चकै-

रचूचुरच्चन्द्रमसोऽभिरामताम्॥16॥

Sage Nārada, being seated in the chair in front of Lord Kṛṣṇa, the destroyer of Kamsa, who possessed the lustre of sapphire, robbed the charm of the moon occupying the Eastern mountain.

विधाय तस्यापचितिं प्रसेदुषः

प्रकाममप्रीयत यज्वनां प्रियः ।

ग्रहीतुमार्यान् परिचर्यया मुहु-

र्महानुभावा हि नितान्तमर्थिनः॥17॥

Lord Kṛṣṇa, the beloved of the sacrificers, became extremely delighted after offering worship to the delighted sage. Indeed, lofty minded people are always eager to receive noble people through proper modes of worship.

ŚISUPĀLAVADHA of Mahākavi Māgha / 15

अशेषतीर्थोपहृताः कमण्डलो-
 निर्धाय पाणावृषिणाभ्युदीरिताः ।
 अघौघविध्वंसविधौ पटीयसी-
 नन्तेन मूर्ध्ना हरिस्त्रहीदापः॥18॥

Lord Kṛṣṇa received with his bowed head the water sprinkled by the sage with his arm from the vessel, which had been taken from all the holy places and which was capable destroying all sins.

स काञ्चने यत्र मुनेरनुज्ञया
 नवाम्बुजश्यामवपुर्न्यविक्षत ।
 जिघाय जम्बूजनिताश्रियः श्रियं
 सुमेरुशृङ्गस्य तदा तदासनम्॥19॥

The golden seat, occupied at the behest of the sage by him whose body was as dark as the new cloud, imitated the lustre of the peak of the Mount Meru which was enhanced by the dark Jambū trees.

स तप्तकार्तस्वरभास्वराम्बरः
 कठोरताराधिपलाञ्छनच्छविः ।
 विदिद्युते वाडवजातवेदसः
 शिखाभिराश्लिष्ट इवाम्भसां निधिः॥20॥

With his robes brilliant like molten gold and colour resembling the spot of the full moon, he shone like the ocean embraced by the flames of the Bāḍava [sabmarine] fire.

रथाङ्गपाणेः पटलेन रोचिषा-
 मृषित्विषः संवलिता विरेजिरे ।
 चलत्पलाशान्तरगोचरास्तरो-
 स्तुषारमूर्तेरिव नक्तमंशवः॥21॥

The lustre of the sage, mixed with the layer of hue emitting from Lord Kṛṣṇa, the wheel handed god, shone like the rays of the moon visible through the fluttering leaves of a tree.

प्रफुल्लतापिच्छनिभैरभीशुभिः

शुभैश्च सप्तछदपांसुपाण्डुभिः

परस्यरेण दुरितामलछवी

तदैकवर्णाविव तौ बभूवतुः॥22॥

Both of them shone as if having the same colour, with their lustre being mixed by the rays resembling the full-blossomed Tamāla flower [*Xanthochymus pictorius*] and the pollen grain of the saptacchada flower [*Alaria Scholaris*].

युगान्तकालप्रतिसंहतात्मना

जगन्ति यस्यां सविकासमासत ।

तनौ ममुस्तत्र न कैटभद्विष-

स्तपोधनाभ्यागमसम्भवा मुदः॥23॥

The joy produced by the visit of the sage did not confine to the body of Lord Kṛṣṇa, in which even the entire universe, wherein the individual souls had been submerged at the end of the aeons had remained in its expansive form.

निदाघधामानमिवाधिदीधितिं

मुदा विकासं यतिमभ्युपेयुषी ।

विलोचने बिभ्रदधिश्चित्तश्रिणी

स पुण्डरीकाक्ष इति स्फुटोऽभवत्॥24॥

He became clearly manifest as the Lotus-eyed Lord Kṛṣṇa with his eyes graced by lustre [also, Goddess Lakṣmī], which went into rapture, being directed towards the sage, who was resplendent like the sun.

सितं सितिम्ना सुतरां मुनेर्वपु-

र्विसारिभिः सौधमिवाय लम्भयन् ।

द्विजावलिव्याजनिशाकरांशुभिः

शुचिस्मितां वाचमवोचदच्युतः॥25॥

Lord Kṛṣṇa spoke these words, accompanied by an immaculate smile, which whitened the body of the sage further, which was

already white with the moonrays in the guise of the row of teeth,
as if he were whitening a mansion.

हरत्ययं संप्रति हेतुरेष्यतः

शुभस्य पूर्वाचरितैः कृतं शुभैः ।

शरीरभाजां भवदीयदर्शनं

व्यनक्ति कालत्रितयेऽपि योग्यताम्॥26॥

"The sight of you removes sin at present; it is the cause of the impending good things. It is caused by the deeds of the past. Thus it manifests the worth of living beings related to all the three times.

जगत्यपर्याप्तसहस्रभानुना

न यन्नियन्तुं समभावि भानुना ।

प्रसह्य तेजोभिरसंख्यतां गतै-

रदस्त्वया जुन्नमनुत्तमं तमः॥27॥

That evil darkness, which could not be destroyed even by the Sun of countless rays, has been destroyed by you forcibly with your lustre of unlimited nature.

कृतः प्रजाक्षेमकृता प्रजासृजा

सुपात्रनिक्षेपनिराकुलात्मना ।

सदोपयोगेऽपि गुरुस्त्वमक्षति-

निधिः श्रुतीनां धनसंपदामिव॥28॥

You have been made the treasure of the scripture which is inexhaustible even with constant use, like the treasure of wealth, by the creator who causes welfare to the people and who is relieved as he has bestowed his wealth in a proper deposite.

विलोकनेनैव तवामुना मुने

कृतः कृतार्थोऽस्मि निबृंहितांहसा ।

तथापि शुश्रूषुरहं गरीयसी-

गिरीऽयवा श्रेयसि केन तृप्यते॥29॥

O sage! I feel content by your mere sight which is enough to destroy all sins. Still I am desirous of hearing your pithy words. Or indeed who remains complacent in prosperity?

गतस्पृहोऽप्यागमनप्रयोजनं
वदेति वक्तुं व्यवसीयते यया ।
तनोति नस्तामुदितात्मगौरवो
गुरुस्तवैवागम एष धृष्टताम्॥30॥

Your very visit, which is important and the cause of my own dignity creates in me a self-esteem as it prompts me to ask you the purpose of your visit even though you are devoid of any desire."

इति ब्रुवन्तं तमुवाच स व्रती
न वाच्यमित्थं पुरुषोत्तम त्वया ।
त्वमेव साक्षात्करणीय इत्यतः
किमस्ति कार्यं गुरु योगिनामपि॥31॥

The sage replied to him who was speaking thus: "O Supreme Lord, you should not speak thus. What else is more important since it is you who are desired to be directly perceived even by great persons of spiritual power?"

उदीर्णरागप्रतिरोधकं जनै-
रभीक्ष्णमक्षुणतयातिदुर्गमम् ।
उपेयुषो मोक्षपथं मनस्विन-
स्त्वमग्रभूमिर्निरपायसंश्रया॥32॥

You are the ultimate goal, devoid of any fall for a chaste soul seeking the path of salvation which is obstructed by intense passion and which is difficult to reach, as it is less treaded by people.

उदासितारं निगृहीतमानसै-
र्गृहीतमध्यात्मदृशा कथंचन ।
बहिर्विकारं प्रकृतेः पृथग्विदुः
पुरातनं त्वां पुरुषं पुराविदः॥33॥

ŚĪSUPĀLAVADHA of Mahākavi Māgha / 19

Those proficient in ancient lore know you as the Self Eternal, devoid of action, beyond change and distinct from material phenomenon, realised with intuitive eyes through great effort by people who have subdued their minds.

निवेशयामासिथ हेलयोद्धतं
 फणाभृतां छादनमेकमोकसः
 जगत्त्रयैकस्थपतिस्त्वमुच्चकै-
 रहीश्वरस्तम्भशिरःसु भूतलम॥३४॥

You, who are the only architect of the entire three worlds put the earth, which was lifted sportively, on the pillars in the form of hoods of the serpent god, making it cover of the nether world, the abode of the serpents.

अनन्यगुर्यास्तव केन केवलः
 पुराणमूर्तेर्महिमावगम्यते ।
 मनुष्यजन्मापि सुरासुरान् गुणै-
 र्भवान् भवच्छेदकैः करोत्यधः॥३५॥

Who can know the greatness of your ancient body which does not have anything surpassing anywhere? Even in your human birth, you surpass both gods and demons with your qualities which can cut down the miseries of the worldly life.

लघूकरिष्यन्नतिभारभङ्गुरा-
 ममुं किल त्वं त्रिदिवादवातरः ।
 उदूढलोकत्रितयेन सांप्रतं
 गुरुर्धरित्री क्रियतेतरां त्वया॥३६॥

Actually, it was to lighten the burden of this earth, which is broken under the heavy weight that you have come down as an incarnation from the heaven. But now the earth has become actually heavier instead, due to you who are carrying the entire three worlds on your shoulder.

निजौजसोज्जासयितुं जगद्द्रुहा-

मुपाजिहीथा न महीतलं यदि ।

समाहितैरप्यनिरूपितस्ततः

पदं दृशः स्याः कथमीश मादृशाम्॥३७॥

O God! How can you, uncomprehended even by people of concentration, be the object of sight for people like me, if you had not descended to the earth to destroy the enemies of the world with your prowess?

उपप्लुतं पातुमदो मदोद्धतै-

स्त्वमेव विश्वंभर विश्वमीशिषे ।

ऋते रवेः क्षालयितुं क्षमेत कः

क्षपातमस्काण्डमलीमसं नभः॥३८॥

O dweller in the world! you alone are capable of protecting the earth which has been disturbed by people arrogant with insolence. Who else other than the Sun is capable of cleaning the sky which is rendered dirty by the thick darkness of the night?

करोति कंसादिमहीभृतां वघा-

ज्जनो मृगाणामिव यत्तव स्तवम् ।

हरेर्हिरण्याक्षपुरःसरासुर-

द्विपद्विषः प्रत्युत सा तिरस्कृत्या॥३९॥

If people extol you for killing kings like Kamsa, who are really like deers, it is an insult to you who are actually an enemy of the elephants in the form of demons like Hiranyakaśipu.

प्रवृत्त एव स्वयमुज्झितश्रमः

क्रमेण पेष्टुं भुवनदिषामसि ।

तथापि वाचालतया युनक्ति मां

मिथस्त्वदाभाषणलोलुपं मनः॥४०॥

Ignoring all fatigue, you are already very much engaged in pounding the enemies of the world. Even then, my mind, desirous of speaking to you makes me talkative.

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तदिन्द्रसंदिष्टमुपेन्द्र यद्वचः

क्षणं मया विश्ववजनीनमुच्यते ।

समस्तकार्येषु गतेन धुर्यता-

महिद्विषस्तद्भवता निशम्यताम्॥41॥

Therefore, O brother of Indra, may you, who have become a companion to Indra in every venture, please listen to the words spoken by me which are sent by Indra and which are beneficial to all.

अभूदभूमिः प्रतिपक्षजन्मनां

भियां तनूजस्तपनद्युतिर्दितेः ।

यमिन्द्रशन्दार्थनिषूदनं हरे-

हिरण्यपूर्वं कशिपुं प्रचक्षते ॥42॥

There was born to a son to Diti, who was never the abode of fear emanating from enemies, who was lustrous like the Sun, and who, being the destroyer of the meaning of the word Indra [the supreme power] is called Hiranyakaśipu.

समत्सरेणासुर इत्युपेयुषा

चिराय नाम्नः प्रथमाभिधेयताम् ।

भयस्य पूर्वावतरस्तरस्विना

मनःसु येन द्युसदां व्यधीयत॥43॥

By him, who was quarrelsome, and who became the first referent of the word 'demon' for quite a long time, and who was powerful, was created fear for the first time in the minds of the sky-dwelling gods.

दिशामधीशांश्चतुरो यतः सुरा-

नपास्य तं रागहृताः सिषेविरे ।

अवापुरारभ्य ततश्चला इति

प्रवादमुच्चैरयशस्करं श्रियः॥44॥

Goddess Lakṣmī, the goddess of fortune, who went over to him out of attraction after forsaking the custodian gods all

directions got the infamous description of being fickle-minded in the most pronounced manner.

पुराणि दुर्गाणि निशातमायुधं
वलानि शूराणि घनाश्च कञ्चुकाः
स्वरूपशोभैकगुणानि नाकिनां
गणैस्तमाशङ्क्य तदादि चक्रिरे॥45॥

The dwellers of the heaven, out of apprehension for him, for the first time, turned the cities into fortresses, made weapons sharp, the armies valarous, and the armours thick-all of which were hitherto solely for their grace's sake.

स संचरिष्णुर्भुवनान्तराणि यां
यदृच्छयाशिश्रियदाश्रयः श्रियः ।
अकारि तस्यै मुकुटोपलस्रल-
त्करैस्त्रिसंध्यं त्रिदशैर्दिशे नमः॥46॥

The gods offered salutations on all the three junctures of the day [morning, midday and evening] with folded hands faltering on the jewels of their crowns to those directions which he accidentally reached, when frequently travelling in the three worlds.

सटाच्छटाभिन्नघनेन विभ्रता
नृसिंह सैहीमतनुं तनुं त्वया ।
स मुग्धकान्तास्तनसङ्गभङ्गुरै-
रुरोविदारं प्रतिचस्करे नखैः॥47॥

O lion among men! he was torn into pieces in his breast with your nails which would become blunted even with the contract of the breasts of a tender girl, by you, who surpassed the lustre of clouds with your manes, assuming the shape of a huge lion.

विनोदमिच्छन्नय दर्पजन्मनो
रणेन कण्डूवास्त्रिदशैः समं पुनः ।
स रावणो नाम निकामभीषणं
बभूव रक्षः क्षतरक्षणं दिवः॥48॥

ŚISUPĀLAVADHA of Mahākavi Māgha / 23

Desirous of relieving his itch born out of haughtiness, through the fight with the gods, he became a terrible demon called Rāvaṇa who became the destroyer of the security of the heaven.

प्रभुर्बुभूषुर्भुवनत्रयस्य यः

शिरोऽतिरागादशमं चिकर्तिषुः ।

अतर्कयद्विघ्नमिवेष्टसाहसः

प्रसादमिच्छासदृशं पिनाकिनः॥49॥

Desirous of becoming the Lord of the three worlds, ready to cut down even his tenth head due to extreme desire, and fond of adventure, he regarded even the coveted pleasure of Lord Śiva an obstacle to his design.

समुत्क्षिपन् यः पृथिवीभृतां वरं

वरप्रदानस्य चकार शूलिनः ।

त्रसत्तुषारादिसुतासंसभ्रम-

स्वयंग्रहाश्लेषमुखेन निष्क्रयाम्॥50॥

By tossing the Kailāsa, the greatest of all mountains, and thereby becoming instrumental in providing the pleasure of the frightened Pārvaṭī, self-willed embrace, he seems to have returned the favour of the granted boon to Śiva.

पुरीमवस्कन्द लुनीहि नन्दनं

मुषाण रत्नानि हरामराङ्गनाः ।

विगृह्य चक्रे नमुचिद्विषा वशी

य इत्यमस्वास्थ्यमहर्दिवं दिवः॥51॥

Having fought with Indra, he occupied his city, destroyed the Nandana garden, stole the precious stones and carried away the women of the gods, and thus created havoc in the heaven day and night.

सलीलयातानि न भर्तुरभ्रमो-

र्न चित्रमुच्चैःश्रवसः पदक्रमम् ।

अनुद्रुतः संयति येन केवलं

बलस्य शत्रुः प्रशशंस शीघ्रताम्॥52॥

On being pursued in battle by him, Indra only appreciated the speed and not the elegant gait of the Airāvata elephant, nor the graceful paces of Uccaiśravas.

अशक्नुवन् सोढुमधीरलोचनः

सहस्ररश्मेरिव यस्य दर्शनम् ।

प्रविश्य हेमाद्रिगुहागृहान्तरं

निनाय विभ्यद् दिवसानि कौशिकः॥53॥

The timid eyed Indra spent several days in the cave of mount Meru, being unable to withstand the sight of him, who was like the Sun, like an owl unable to withstand the sight of the Sun.

बृहच्छिलानिष्ठुरकण्ठघट्टना-

विकीर्णलोलान्निकणं सुरद्विषाम् ।

जगत्प्रभोरप्रसहिष्णु वैष्णवं

न चक्रमस्याक्रमताधिकन्धरम्॥54॥

Even the wheel of Viṣṇu, emitting sparks of the scattering fire after hitting his throat which was as hard as a huge rock could not penetrate into the neck of this lord of the earth, who is the enemy of gods, however hostile it has been.

विभिन्नशङ्खः कलुषीभवन्मुहु-

मदेन दन्तीव मनुष्यधर्मणः ।

निरस्तगाम्भीर्यमपास्तपुष्पकः

प्रकम्पयामास न मानसं न सः॥55॥

Indeed, he did make the mind of the Lord of wealth tremble, making it deprived of the grandeur and bereft of the Puṣpaka plane, after breaking into his treasury just like an intoxicated elephant causing tremor to the Mānasa lake when its water had become shallow, trampling on its conches, and scattering flowers everywhere.

ŚISUPĀLAVADHA of Mahākavi Māgha / 25

रणेषु तस्य प्रहिताः प्रचेतसा

सरोषहुङ्कारपराङ्मुखीकृताः ।

प्रहतुरेवोरगराजरज्जवो

जवेन कण्ठं सभयं प्रपेदिरे॥56॥

The ropes in the form of the snakes, despatched in his direction by Lord Varuṇa in battles, turning back thoroughly frightened at his angry roar, retreated to the neck of the sender himself quickly.

परेतभर्तुर्महिषोऽमुना धनु-

र्विधातुमुत्खातविषाणमण्डलः ।

हृतेऽपि भारे महत्स्त्रपाभरा-

दुवाह दुःखेन भृशानतं शिरः॥57॥

The buffalo of the Lord of Death, whose horns were plucked by him to make bow, even though thus relieved of his burden, always carried his head lowered due to the heavy burden of shame.

स्पृशन् सशङ्कः समये शुचावपि

स्थितः कराग्रैरसमग्रपातिभिः ।

अधर्मधर्मोदकबिन्दुमौक्तिकै-

रलंचकारास्य वधूरहस्करः॥58॥

The Sun embellished his wives with pearls in the form of cool drops of sweat touching them with apprehension with his rays falling incompletely even during the pure summer season.

कलासमग्रेण गुहानमुद्यता

मनस्विनीरुत्कयितुं पटीयसा ।

विलासिनस्तस्य वितन्वता रतिं

न नर्मसाचिव्यमकारि नेन्दुना॥59॥

The Moon, who did not leave his houses, having all the arts in the form of digits with him, who is deft in creating yearning in brave women, did not refrain from becoming a jesting friend of him who was charming, by giving pleasure.

विदग्धलीलोचितदन्तपत्रिका-

चिकीर्षया नूनमनेन मानिना ।

न जातु वैनायकमेकमुद्धृतं

विषाणमद्यापि पुनः प्ररोहति॥60॥

The tusk of Lord Vināyaka, uprooted by him who was haughty in temperament, being desirous of making ear-ornaments to beautiful women has not even now grown afresh.

निशान्तनारीपरिधानधूनन-

स्फुटागसाप्यूरुषु लोलचक्षुषः ।

प्रियेण तस्यानपराधवाधिताः

प्रकम्पनेनानुचकम्पिरे सुराः॥61॥

The gods, who were condemned by him even without committing any offence were sympathised by the Wind God, who become dear to him, who could indulge in the sight of the thighs of the women of his harem, even as the former had committed the stark offence of tossing up their clothes.

तिरस्कृतस्तस्य जनाभिभाविना

मुहुर्महिम्ना महसां महीयसाम् ।

बभार वाष्पैर्दिगुणीकृतं तनु-

स्तनूनपाद्धूमवितानमाधिजैः॥62॥

The Fire God, being overwhelmed by the power of the great lustre from him which conquered people became thin and bore with him the cover of smoke doubled by the sighs emanating from their deep depression within.

तदीयमातङ्गघटाविघटितैः

कटस्थलप्रोषितदानवारिभिः ।

गृहीतदिक्कैरपुनर्निवर्तिभि-

श्चिरस्य याथार्थ्यमलम्भि दिग्गजैः॥63॥

The eight elephants stationed in the cardinal directions proved themselves to be literally so, being hit by the elephants of Rāvaṇa,

loosing rut from their cheeks, and running to different directions, never to return.

परस्य मर्माविधमुज्झतां निजं
द्विजिह्वातादोषमजिह्वगामिभिः ।
तमिद्वमाराधयितुं सकर्णकैः
कुलैर्न भेजे फणिनां भुजङ्गता॥64॥

The clan of serpents, giving up their zigzag movement, discarded their serpanthood in order to praise him in the zenith of his glory, even giving up the biting habit of their two-pronged tongues which would damage the victims.

तपेन वर्षाः शरदा हिमागमो
वसन्तलक्ष्म्या शिशिरः समेत्य च ।
प्रसूनक्लृप्तं ददतः सदत्तवः
पुरेऽस्य वास्तव्यकुटुम्बितां दधुः॥65॥

The Rainy season meeting with the Summer, Winter with Autumn, and the dewy season with the charm of the Spring provided the splendour of flowers in his city and thus became actual householders leading a married life [by forming couples.]

अभीक्ष्णमुष्णैरपि तस्य सोष्मणः
सुरेन्द्रवन्दीश्वसितानिलैर्यथा ।
सचन्दनाम्भःकणकोमलैस्तथा
वपुर्जलाद्रापवनैर्न निर्ववौ॥66॥

His body, hot due to his mental anguish, was not comforted by the wind cool with water and sandal to such a degree as it was soothed by the wind in the form of the deep sighs of Indra's bards, eventhough they were hot.

अमानवं जातमजं कुले मनोः
प्रभाविनं भाविनमन्तमात्मनः ।
सुमोच जानन्नपि जानकीं न यः
सदाभिमानैकधना हि मानिनः॥67॥

He did not release Sītā, even when knowing that you, who are not human, unborn yet born in the clan of Aja, as his future terminator. Indeed, proud people always consider their pride as their chief wealth.

स्मरस्यदो दाशरथिर्भवन् भवा-

नमुं वनान्ताद्वनितापहारिणम् ।

पयोधिमाविद्धचलज्जलाविलं

विलङ्घ्य लङ्कां निकषा हनिष्यति॥68॥

You should remember how, after becoming the son of King Daśratha, you crossed the ocean which was troubled due to the agitated water, and killed him who had stolen your wife from the forest.

अथोपपत्तिं छलनापरोऽपरा-

मवाप्य शैलूष इवैष भूमिकाम् ।

तिरोहितात्मा शिशुपालसंज्ञया

प्रतीयते संप्रति सोऽप्यसः परैः॥69॥

Now, he even when remaining as himself appears as a different person to others, having deceitfully assumed another form like an actor assuming a new role, concealing himself with the name Śiśupāla.

स बाल आसीद्वपुषा चतुर्भुजो

मुखेन पूर्णेन्दुरुचिसिलोचनः ।

युवा कराक्रान्तमहीभुदुच्चकै-

रसंशयं संप्रति तेजसा रविः॥70॥

In his childhood, his body was characterised by four hands, moon-like face and three eyes. Now, with the rays in the form of taxes affecting the mountains in the form of kings, he is doubtlessly the Sun himself with heightened prowess.

स्वयं विधाता सुरदैत्यरक्षसा-

मनुग्रहापग्रहयोर्दृच्छया ।

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दशाननादीनभिराद्धदेवता-

वितीर्णवीर्यातिशयान् हसत्यसौ॥71॥

He makes fun of Rāvaṇa and others, who got prowess by the grace of the gods whom they had worshiped, by becoming the agent of blessing and destruction of the gods, Asuras and the demons through his own will.

बलावलेपादधुनापि पूर्ववत्

प्रवाध्यते तेन जगज्जिगीषुणा ।

सतीव योषित् प्रकृतिः सुनिश्चिता

पुमांसमन्वेति भवान्तरेष्वपि॥72॥

The whole world is afflicted as before by him desirous of victory of it, due to his haughtiness caused by power. Indeed the basic nature of a person even though devoid of movement, follows his soul in other births also like a chaste wife.

तदेनमुल्लङ्घितशासनं विधे-

र्विधेहि कीनाशनिवेशनातिथिम् ।

शुभेतराचारविपक्रिमापदो

विपादनीया हि सतामसाधवः॥73॥

Therefore, make him, who has transgressed the rules of the creator, a guest in the abode of the god of Death. Virtuous persons have to destroy wicked people, whose calamities ripen through bad action.

हृदयमरिवधोदयादुपोढ-

द्रढिम दधातु पुनः पुरन्दरस्य ।

धनपुलकपुलोमजाकुचाग्र-

द्रुतपरिरम्भनिपीडनक्षमत्वम्॥74॥

Let the chest of Indra again become capable of withstanding the pressure from the quick embrace of the breasts of Śacī, with hair standing on its end, after becoming firm due to the death of the enemy.

ओमित्युक्तवतोऽथ शार्ङ्गिण इति व्याहृत्य वाचं नभ-

स्तस्मिन्नुत्पतिते पुरः सुरमुनाविन्दोः श्रियं विभ्रति ।

शत्रूणामनिशं विनाशपिशुनः कर्तुर्मतिं संयति

व्योम्नीव भ्रुकुटिच्छलेन वदने केतुश्चकारास्पदम्॥75॥

इति श्रीमाघभट्टविरचिते शिशुपालवधकाव्ये कृष्णनारदसंभाषणं नाम

प्रथमः सर्गः॥1॥

When the sage had departed to the sky after speaking thus and had assumed the lustre of the moon, a comet, indicative of the impending destruction of the enemy appeared on the face of Lord Kṛṣṇa in the pretext of the knitted eyebrow, who was angry towards Śiśupāla and who told the sage, "May it be so."

Thus ends the first canto of Śiśupālavadha of Māghabhaṭṭa entitled the conversation of Kṛṣṇa and Nārada.

शिशुपालवधकाव्ये

द्वितीयः सर्गः

यियक्षमाणेनाहूतः पार्थेनाथ मुरं द्विषन् ।

चैद्यं प्रति प्रतिष्ठासुरासीत् कार्यद्वयाकुलः॥१॥

Lord Kṛṣṇa, the enemy of Murā became hesitant with the prospects of two duties to be performed, being invited by Yudhiṣṭhira for his sacrifice to be performed and being duty-bound to encounter Śiśupāla simultaneously.

गुरुकाव्यानुगां विभ्रच्चान्द्रीमभिनभः श्रियम् ।

सार्धमुद्धवसीरिभ्यामथासावासदत् सदः॥२॥

He entered the assembly hall along with Uadhava and Balarāma, bearing the lustre of the moon in the sky being accompanied by Guru [Jupiter] and Śukra [Venus]

जाजवत्यमाना जगतः शान्तये समुपेयुषी ।

व्यद्योतिष्ट सभावेद्यामसौ नरशिखित्रयी॥३॥

That triad of fires in the form of men shone in the stage of the assembly hall, being resplendent and having converged for the welfare of the world, like-three sacrificial fires coming together on the altar.

रत्नस्तम्भेषु संक्रान्तप्रतिमास्ते चकाशिरे ।

एकाकिनोऽपि परितः पौरुषेयवृता इव॥४॥

With their image reflected on the pillars made of precious jewels, they shone as if surrounded by many people, even though

they were each alone.

अध्यासामासुरुत्तुङ्गहेमपीठानि यान्यमी ।

तैरुहे केसरिक्रान्तत्रिकूटशिखरोपमा॥5॥

The high golden thrones occupied by them looked like the mounts of the Trikūṭa mountain occupied by lions.

गुरुभयस्मै गुरुणोरुभयोरथ कार्ययोः ।

हरिर्विप्रतिषेधं तमाचक्षे विचक्षणः॥6॥

The able Lord Kṛṣṇa explained to both of these elders the conflict between the two serious tasks to be accomplished.

द्योतितान्तःसभैः कुन्दकुड्मलाग्रदतः स्मितैः ।

लपितेवाभवत् तस्य शुद्धवर्णा सरस्वती॥7॥

His speech, consisting of chaste sounds seemed as if bathed by his smiles which illumined the assembly hall and in which were revealed his teeth looking like the buds of jasmine flowers.

भवद्विरामवसरप्रदानाय वचांसि नः ।

पूर्वरङ्गः प्रसङ्गाय नाटकीयस्य वस्तुनः॥8॥

"My words are intended just to provide opportunity to your speech. Indeed, the prelude of the play is intended to make the dramatic theme relevant.

करदीकृतभूपालो भ्रातृभिर्जित्वरैर्दिशाम् ।

विनाप्यस्मदलंभूष्णुरिज्यायै तपसः सुतः॥9॥

Yudhiṣṭhira, who has made all the kings his taxpayers with the help of his brothers, who have been victorious in every direction is quite capable of performing the sacrifice even without us.

उत्तिष्ठमानस्तु परो नोपेक्ष्यः पथ्यमिच्छता ।

समौ हि शिष्टैराम्नातौ वर्त्यन्तावामयः स च॥10॥

An enemy on the rise is never to be ignored by a person

desirous of his own welfare. Such an enemy and a disease, which are growing, are described as equal by the learned people.

न दूये सात्वतीसूनुयन्मह्यमपराध्यति ।

यत्तु दंदह्यते लोकमतो दुःखाकरोति माम्॥11॥

I am not worried that Śiśupāla is offending me. What really makes me sad is that he tortures the entire world again and again.

मम तावन्मतमदः श्रूयतामङ्ग वामपि ।

ज्ञातसारोऽपि खल्वेकः संदिग्धे कार्यवस्तुनि॥12॥

This is my view; Let me hear your views also. Indeed, a single person will be circumspect about the issues involved even when he understands the issues.”

यावदर्थपदां वाचमेवमादाय माधवः ।

विरराम महीयांसः प्रकृत्या मितभाषिणः॥13॥

After speaking this much, with calculated words to match the meaning, Lord Kṛṣṇa concluded. Great people are of few words by nature.

ततः सपत्नापनयस्मरणानुशयस्फुरा ।

ओष्ठोन रामो रामोष्ठविम्बचुम्बनचुञ्चुना॥14॥

विवक्षितामर्थविदस्तत्क्षणं प्रतिसंहताम् ।

प्रापयन् पवनव्योधेर्गिरमुत्तरपक्षताम्॥15॥

घूर्णयन् मदिरास्वादमदपाटलितद्युती ।

रेवतीदशनोच्छिष्टपरिपूतपुटे दृशौ॥16॥

आश्लेषलोलुपवधूस्तनकार्कश्यसाक्षिणीम् ।

म्लापयन्नभिमानोष्णैर्वनमालां मुखानिलैः॥17॥

दधत् संध्यारुणव्योमस्पफुरत्तारानुकारिणीः ।
द्विषद्द्वेषोपरक्ताङ्गसङ्गिनीः स्वेदविप्रुषः॥18॥

प्रोल्लसत्कुण्डलप्रोतपञ्चरागदलतिवणा ।
कृष्णोत्तरासङ्गरुचिं विदधच्चूतपल्लवीम्॥19॥

ककुच्चिकन्यावक्त्रान्तर्वासलब्धाधिवासया ।
मुखामोदं मदिरया कृतानुव्याधमुदमन्॥20॥

जगाद वदनच्छन्नपद्मपर्यन्तपातिनः ।
नयन् मधुलिहः श्वैत्यमुदग्रदशनांशुभिः॥21॥

Then, Balarāma spoke-with his lips which were trembling with anger at the memory of the evil deeds of the enemy and which were expert in the art of kissing the lips of his beloved, making the words of Uddhava, who understood the actuality of the issue correctly, the final thesis, forcing him to withdraw his intended speech instantly, rolling his eyes which had a reddish colour due to the intoxication caused by liquour, the eyelids of which were purified with the left-over drink of his beloved Revatī, with his breaths hot with pride withering the garland of flowers which witnessed the hardness of the breasts of his wife engaged in embrace, having beads of sweat on him resembling stars in the sky red in evening hue, which were stuck on his body which was red in anger towards the enemy, turning the colour of his upper garment into that of the sprouts of the mango tree with rays from the red jewels in his dangling ear-rings, emitting the odour of his face which was mingled with the smell of liquour fragrant with the contact with the mouth of Revatī and turning the bees flocking on his lotus-face into white with the rays of his prominent teeth.

यद्वासुदेवेनादीनमनादीनवमीरितम् ।
वचसस्तस्य सपदि क्रिया केवलमुत्तरम्॥22॥

"To the words spoken by Kṛṣṇa, which are bold, free from defects, the answer now is only action.

नैतल्लध्वपि भूयस्या वचो वाचातिशय्यते ।

इन्धनौघधगप्यग्निस्त्विषा नात्येति पूषणम्॥23॥

This speech, however brief it is, is not excelled by any more elaborate speech. Even though the fire is massive enough to destroy masses of firewood, it cannot excel the Sun [appearing small at a distance] in lustre.

विरोधिवचसो मूकान् वागीशानपि कुर्वते ।

जडानप्यनुलोमार्थान्प्रवाचः कृतिनां गिरः॥24॥

संक्षिप्तस्याप्यतोऽस्यैव वाक्यस्यार्थगरीयसः ।

सुविस्तरतरा वाचो भाष्यभूता भवन्तु मे॥25॥

The speech of the accomplished ones will make even great orators silent if their words are against it and even dull-witted persons eloquent if they happen to agree with it. Therefore, let my words, which are much more elaborate become the expository commentary of this speech, which, though concise, is laden with great significance.

सर्वकार्यशरीरेषु मुक्त्वाङ्गस्कन्धपञ्चकम् ।

सौगतानामिवात्मान्यो नास्ति मत्रो महीभृताम्॥26॥

Just as the Buddhists do not accept a separate soul in addition to the five aggregates, there is no deliberation on the parts of the kings other than the five ancillories in regard to the tasks to be accomplished.

षड्गुणाः शक्तयस्तिष्ठः सिद्धयश्चोदयास्त्रयः ।

ग्रन्थानधीत्य व्याकर्तुमिति दुर्मेधसोऽप्यलम्॥27॥

It is possible even for a dull-witted person to elaborate, after studying the texts that policies are six, powers three, and accomplishments and rises three each.

अनिर्लोठितकार्यस्य वाग्जालं वाग्मिनो वृथा ।

निमित्तादपराद्धेषोर्धानुष्कस्येव वल्गितम्॥28॥

The elquence of an orator, who has not comprehended the issue is as futile as the dexterity of an archer who fails to hit the target.

मन्त्रो योध इवाधीरः सर्वाङ्गैः संवृतैरपि ।

चिरं न सहते स्थातुं परेभ्यो भेदशङ्कया॥29॥

Deliberation, even though concealed in every limb is not capable of remaining in tact forever for fear of exposure by enemies just like a timid soldier, who is shielded on every limb is not able to prevent the penetration from the part of the enemies.

आत्मोदयः परज्यानिर्द्वयं नीतिरितीयती ।

तदूरीकृत्य कृतिभिर्वाचस्पत्यं प्रतायते॥30॥

The rise of the self and the decline of the enemy-actually all diplomacy consists of these two things. It is by recognising this that scholars elaborate their skill in oratory

तृप्तियोगः परेणापि न महिम्ना महात्मनाम् ।

पूर्णश्चन्द्रोदयाकाङ्क्षी दृष्टान्तोऽत्र महार्णवः॥31॥

In the case of great people, there is no full satisfaction even with the acquisition of supreme glory. Here the example is the great ocean which yearns for the rise of the moon [to augment water level further] even when it is already full.

संपदा सुस्थितमन्यो भवति स्वल्पयापि यः ।

कृतकृत्यो विधिर्मन्ये न वर्धयति तस्य ताम्॥32॥

I think that god becomes complacent and refuses to increase the wealth of a person who considers himself to be well-established with whatever little wealth he has already acquired.

समूलघातमघ्नन्तः परान् नोद्यन्ति मानिनः ।

प्रध्वंसितान्धतमसस्तत्रोदाहरणं रविः॥33॥

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People of self-esteem, when they have not completely exterminated their enemies by uprooting them, do not rise to glory. Here the example is the Sun, [who rises in the east] only after completely destroying darkness.

विपक्षमखिलीकृत्य प्रतिष्ठा खलु दुर्लभा ।

अनीत्वा पङ्कतां धूलिमुदकं नावतिष्ठते॥34॥

It is difficult to establish oneself firmly [in power] without destroying the enemies completely. Water does not remain quiet without converting dust into mud.

ध्रियते यावदेकोऽपि रिपुस्तावत् कुतः शिवम् ।

पुरः क्लिश्नाति सोमं हि सैहिकेयोऽसुरद्रुहाम्॥35॥

How can there be happiness where there is even a single enemy remaining? Indeed, Rāhu torments the moon even in front of the gods.

सखा गरीयान् शत्रुश्च कृत्रिमस्तौ हि कार्य्यतः ।

स्याताममित्रौ मित्रे च सहजप्राकृतावपि॥36॥

A person who has become an ally and a person who has become a friend through deeds are more weighty than a natural ally and a natural enemy. Indeed, an ally and an enemy are to be reckoned only by their action. A natural enemy or ally can become an ally or enemy through his deeds.

उपकर्त्रारिणा संधिन मित्रेणापकारिणा ।

उपकारापकारौ हि लक्ष्यं लक्षणमेतयोः॥37॥

There can be a peace- treatise with an enemy who has turned into a benefactor; on no account should there be one with a friend who is harming. Help and harm should be reckoned as indicators of real allies and enemies.

त्वया विप्रकृतश्चैद्यो रुक्मिणीं हरता हरे ।

बद्धमूलस्य मूलं हि महदैरतरोः स्त्रियः॥38॥

O Kṛṣṇa! you had offended Śiśupāla by abducting Rugmiṇī. Indeed, it is always women who are the roots of deep-rooted enmity.

त्वयि भौमं गते जेतुमरौत्सीत् स पुरीमिमाम् ।

प्रोषितार्यमणं मेरोरन्धकारस्तटीमिव॥39॥

He had besieged this city of Dvārakā, when you had gone to fight Narakāśura, like darkness enveloping the valley of mount Meru when the Sun has departed.

आलप्यालमिदं बभ्रोर्यत् स दारानपाहरत् ।

कथापि खलु पापानामलमश्रेयसे यतः॥40॥

It is not necessary to dilate on the fact that he carried away the wife of Babhru. The very mention of the wicked creates evil.

विराद्ध एवं भवता विराद्धा बहुधा च नः ।

निर्वर्त्यतेऽरि क्रियया स श्रुतश्रवसः सुतः॥41॥

Thus, Śiśupāla who has been offended by you and who has been offending us in several ways actually amounts to be a real enemy through his deeds.

विधाय वैरं सामर्षे नरोऽरौ य उदासते ।

प्रक्षिप्योदर्चिषं कक्षे शेते तेऽभिमारुतम्॥42॥

People who remain indifferent to their enraged enemies after offending them are actually lying in a grass bed facing the wind, after putting fire on it.

मनागनभ्यावृत्त्या वा कामं क्षाम्यतु यः क्षमी ।

क्रियासमभिहारेण विराध्यन्तं क्षमेत कः॥43॥

A forbearing person may definitely tolerate one who offends slightly or without repetition. But how can one tolerate a person who offends repeatedly?

अन्यदा भूषणं पुंसः शमो लज्जेव योषितः ।

पराक्रमः परिभवे वैयात्यं सुरतेष्विव॥44॥

For a man, patience becomes an ornament in other places just as bashfulness becomes appropriate for a woman. But when one is insulted, valour becomes preferable for him like shamelessness for women during sexual intercourse.

मा जीवन् यः परावज्ञादुःखदग्धोऽपि जीवति ।

तस्याजननिरेवास्तु जननीत्वलेशकारिणः॥45॥

Let there be no birth for such a person, who merely creates pain for his mother, and who is alive even when being burnt by the pain caused by the insult of others and who hence does not deserve to be alive.

पादाहतं यदुत्थाय मूर्धानमधिरोहति ।

स्वस्थादेवापमानेऽपि देहिनस्तद्वरं रजः॥46॥

The speck of dust, which, when kicked by the feet mounts on the head is definitely better than a person who feels normal in his insult.

असंपादयतः कश्चिदर्थं जातिक्रियागुणैः ।

यदृच्छाशब्दवत् पुंसः संज्ञायै जन्म केवलम्॥47॥

Birth is only for name's sake for a person who does not acquire any worth through his caste, action and qualities just as in the case of an accidental sound, which cannot be grammatically derived and which does not acquire any significance through class attribute, action and quality, and exists only in name.

तुङ्गत्वमितरा नाद्रौ नेदं सिन्धावगाधता ।

अलङ्घनीयताहेतुरुभयं तन्मनस्विनि॥48॥

In the mountain, there is height and not the other quality; in ocean, there is depth and not the other. However, in the case of a person of character, both these qualities exist side by side which makes him unassailable.

तुल्येऽपराधे स्वर्भानुर्भानुमन्तं चिरेण यत् ।

हिमांशुमाशु ग्रसते तन्म्रदिमन्ः स्फुटं फलम्॥49॥

The fact that Rāhu swallows the Sun gradually even while he swallows the moon all on a sudden, though their fault is the same, is the clear result of the latter's tenderness.

स्वयं प्रणमतेऽल्पेऽपि परवायावुपेयुषि ।

निदर्शनमसाराणां लघुर्बहुतृणं नरः॥50॥

A weed-like human being, who is an example of people of little stuff, bends himself when even a slight wind in the form of an enemy accosts him.

तेजस्विमध्ये तेजस्वी दवीयानपि गण्यते ।

पञ्चमः पञ्चतपसस्तपनो जातवेदसाम्॥51॥

A person of fiery disposition is always acknowledged in a group of people of fiery temperamant, even when he is far away. Here the example is the Sun, who is counted as the fifth one among the five fires.

अकृत्वा हेलया पादमुच्चैर्मूर्धसु विद्धिषाम् ।

कथंकारमनालम्बा कीर्तिर्धामधिरोहति॥52॥

How can fame climb upto the heavens without any support if she does not plant her feet sportively on the high crests of the enemies?

अङ्गाधिरोपितमृगश्चन्द्रमा मृगलाञ्छनः ।

केसरी निष्ठुरक्षुण्णमृगयूथो मृगाधिपः॥53॥

The moon, who has put the deer on his lap is derided as the 'deer-spotted one'; the lion, which has destroyed mercilessly the herd of deers is respected as the Lord of deers.

चतुर्थोपायसाध्येऽपि रिपौ सान्त्वमपक्रिया ।

स्वेद्यमामज्वरं प्राज्ञः कोऽम्भसा परिषिञ्चति॥54॥

Reconciliatory words is indeed a folly in the case of an enemy who has to be conquered by direct combat, the forth measure. Who will sprinkle water on a fever which is to be sweated out?

सामवादाः सकोपस्य तस्य प्रत्युत दीपकाः ।

प्रतप्तस्येव सहसा सर्पिषस्तोयबिन्दवः॥55॥

The reconciliatory words, on the other hand, will add fuel to his fire suddenly, like the sprinkling of water on hot ghee.

गुणानामायथातथ्यादर्थं विप्लावयन्ति ये ।

अमात्यव्यञ्जना राज्ञां दूष्यास्ते शत्रुसंहिताः॥56॥

Those who destroy the affairs of the kings through faulty employment of the six measures of policy are actually enemies in the guise of ministers and are to be denounced.

स्वशक्त्युपचये केचित् परस्य व्यसनेऽपरे ।

यात्रामाहुरुदासीनं त्वामुत्थापयति द्वयम्॥57॥

Some people advise march for expedition at the time of the enhancement of one's power, others say that this course is to be adopted at the time of the calamity of the enemy. Both these criteria urge you, who are remaning idle, to wake up.

लिलङ्घयिषतो लोकानलङ्घ्यानलधीयसः ।

यादवाम्भोनिधीन् रुन्धे वेलेव भवतः क्षमा॥58॥

It is your patience, which is like the banks, which prevents the ocean of the Yādavas which are ready to transgress, which are difficult to be overpowered, and which are huge in size.

विजयस्त्वयि सेनायाः साक्षिमात्रेऽपदिश्यताम् ।

फलभाजि समीक्षोक्ते बुद्धेर्भोग इवात्मनि॥59॥

Just superimpose the victory of your army upon yourself like enjoyment belonging to the intellect being superimposed on the soul as in the Sāmkhya philosophy.

हते हिडिम्बरिपुणा राज्ञि द्वैमातुरे युधि ।

चिरस्य मित्रव्यसनी सुदमो दमघोषजः॥60॥

Śiśupāla, who has been greiving the loss of his friend ever since Bhīmasena had killed Jarāsandha, is now easy to conquer.

नीतिरापदि यद्रम्यः परस्तन्मानिनो हिये ।

विधुर्विधुंतुदस्येव पूर्णस्तस्योत्सवाय सः॥61॥

It is a matter of shame for self-respecting people that an enemy is to be combated at the time his calamity, as per the canons of strategy. Actually, it is an enemy in his perfection who delights him, like the full moon enthuses Rāhu.

अन्यदुच्छृङ्खलं सत्त्वमन्यच्छास्त्रनियन्त्रितम् ।

सामानाधिकरण्यं हि तेजस्तिमिरयोः कुतः॥62॥

Unbridled valor is one thing; that being curtailed by scientific treatises another. How can light and darkness exist side by side?

इन्द्रप्रस्थगमस्तावत् कारि मा सन्तु चेदयः ।

आस्माकदन्तिसान्निध्यवामनीभूतभूरुहः॥63॥

Please do not go to Indraprastha. Let the country of Śiśupāla be characterised with trees bent down by the presence of our elephants.

निरुद्धवीवधासारप्रसारां गा इव ब्रजम् ।

उपरुन्धन्तु दशार्हाः पुरीं माहिष्मतीं दिषः॥64॥

Let the Yādavas put a blockade to the city of Māhiṣmatī of the enemies, completely obstructing supplies and outreach, like blocking cows in a cattleshed preventing exit and entrance.

यजतां पाण्डवः स्वर्गमवत्विन्द्रस्तपत्विनः ।

वयं हनाम दिषतः सर्वः स्वार्थं प्रतीहते॥65॥

Let the Pāṇḍavas perform the sacrifice. Let Indra protect the heaven. Let the Sun disperse heat. Let us kill our enemies.

All people pursue their own affairs.

प्राप्यतां विद्युतः संपत् संपर्कादकरोचिषाम् ।

शस्त्रैर्द्विषच्छिरश्छेदप्रोच्छलच्छोणितोक्षितैः॥66॥

Let the weapons, wet with the profuse blood oozing from cutting off the heads of the enemies attain the hue of lightning due to the contact with the rays of the Sun."

इति संरम्भिणो वाणीर्वलस्यालेख्यदेवताः ।

सभाभित्तिप्रतिध्वानैर्भयादन्ववदन्निव॥67॥

It seemed as if the gods portrayed in that assembly hall repeated the excited speech of Balarāma out of fear, through the echoes of the walls.

निशम्य ताः शेषगवीरभिधातुमधोक्षजः ।

शिष्याय बृहतां पत्युः प्रस्तावमदिशद् दृशा॥68॥

Hearing those words of Balarāma, who was the incarnation of Ādiśeṣa, Lord Kṛṣṇa prompted Uddhava, the desciple of Bṛhaspati with his eyes, to speak.

भारतीमाहितभारामथानुद्धतमुद्धवः ।

तथ्यामुतथ्यानुजवज्जगादाग्रे गदाग्रजम्॥69॥

Thereupon, Uddhava started speaking words weighty with signifiante to Lord Kṛṣṇa, without any haughty air, as if Lord Bṛhaspati himself was speaking.

संप्रत्यसांप्रतं वक्तुमुक्ते मुसलपाणिना ।

निर्द्धारितेऽर्थे लेखेन खलूक्तवा खलु वाचिकम्॥70॥

"It is not proper for me to speak after Balarāma has spoken. It is not necessary to speak about a matter when it has already been settled through a written document.

तथापि यन्मय्यपि ते गुरुरित्येव गौरवम् ।

तत् प्रयोजककर्तृत्वमुपैति मम जल्पतः॥71॥

Still, that respect you have got towards me as to an elderly person prompts me to prattle.

वर्णेः कतिपयैरेव ग्रथितस्य स्वरैरिव ।

अनन्ता वाङ्मयस्याहो गेयस्येव विचित्रता॥72॥

O, the wonderful strikingness of speech! which even when knitted with sounds which are limited is infinite like that of a musical piece wovnen with notes which are limited in number.

बह्वपि स्वेच्छया कामं प्रकीर्णमभिधीयते ।

अनुज्झिताभिसंबन्धः प्रबन्धो दुरुदाहरः॥73॥

Because of the whims of people, a lot is articulated in accordance with one's wishes, even though it lacks coherence. But a real speech which has not lost connection with the subject matter is rarely seen to serve as an illustration.

प्रदीयसीमपि घनामनल्पगुणकल्पिताम् ।

प्रसारयन्ति कुशलाश्चित्रां वाचं पटीमिव॥74॥

Clever people elaborate their speech, which, even though tender, is heavy with meaning and made of innumerable qualities, as if they are spreading a cloth which is soft, eventhough it is thick and made of several yarns.

विशेषविदुषः शस्त्रं यत् तवोद्ग्राह्यते पुरः ।

हेतुः परिचयस्थैर्ये वक्तुर्गुणनिकैव सा ॥75॥

My elaboration of scientific precepts based on scriptures to you, who are a scholar deep in the subject is just a repetition which atually is a practice adding experienc to the speaker [and nothing else]

प्रज्ञोत्साहावतः स्वामी यतेताधातुमात्मनि ।

तौ हि मूलमुदेष्यन्त्या जिगीषोरात्मसंपदः॥76॥

Therefore, a leader should try to infuse oneself with sensitiveness and energy. These two are verily the root of the

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rising power of an ambitious king.

सोपधानां धियं धीराः स्थेयसीं खट्वयन्ति ये ।

तत्रानिशं निषणास्ते जानते जातु न श्रमम्॥77॥

Those who use the cot of their intelligence which has the pillow of reason and which is firm do not know fatigue, when they are lying there perpetually.

स्पृशन्ति शरवत् तीक्ष्णाः स्तोकमन्तर्विशन्ति च ।

बहुस्पृशापि स्थूलेन स्थीयते बहिरश्मवत्॥78॥

Those having sharp intellect touch on a small portion like an arrow, but do enter into the matter. But a blunt person, even when touching a vaster area has to remain outside like a stone.

आरभन्नेऽल्पमेवाज्ञाः कामं व्यग्रा भवन्ति च ।

महारम्भाः कृतधियस्तिष्ठन्ति च निराकुलाः॥79॥

Ignorant people start very feul ventures and become frustrated soon even there. On the other hand, intelligent people start very big projects and remain unperturbed therein.

उपायमास्थितस्यापि नश्यत्यर्थः प्रमाद्यतः ।

हन्ति नोपशयस्योऽपि शयालुर्मृगयुर्मृगान्॥80॥

If a person fumbles, he will not be able achieve objects even if he takes recourse to the means for achieving them. A hunter cannot kill animals if he falls asleep even if he remains hidden.

उदेतुमत्यजन्नीहां राजसु द्वादशस्वपि ।

जिगीषुरेको दिनकृदादित्येष्विचव कल्पते॥81॥

Just as the particular Sun alone is capable of rising among all the twelve different Suns, so also the ambitious type of King alone rises into prominence among the twelve types of Kings.

तन्त्रावापविदा योर्गैर्मण्डलान्यधितिष्ठता ।

मुनिग्रहा नरेन्द्रेण फणीन्द्रा इव शत्रवः॥82॥

A king, who knows his internal and external affairs influences other countries through four means of expedition just like a physician capable of curing snake poison knowing both scripture and medicine, taking recourse to meditation occupying circles destroying snakes.

करप्रचेयामुत्तुङ्गः प्रभुशक्तिं प्रथीयसीम् ।

प्रज्ञाबलवृहन्मूलः फलत्युत्साहपादपः॥83॥

The tall tree of energy, with its big root of power of the intellect, results in the fruit of the enormous lordly ponor, which can be plucked by the hand of taxes.

बुद्धिशस्त्रः प्रकृत्यङ्गो घनसंवृतिकञ्चुकः ।

चारेक्षणो दूतभुखः पुरुषः कोऽपि पार्थिवः॥84॥

The king is verily a unique person for whom intellect is the weapon, ancillaries of the state limbs, impenetrable secrecy the coat, spies the eyes and messengers the face.

तेजः क्षमा वा नैकान्तः कालज्ञस्य महीपतेः ।

नैकमोजः प्रसादो वा रसभावविदः कवेः॥85॥

Neither valour nor patience is the exclusive recourse for a king who knows the appropriate time. Neither vigour nor lucidity is the exclusive style for a poet who comprehends the emotive aspect of poetry.

कृतापचारोऽपि परैरनाविष्टृतविक्रियः ।

असाध्यः कुरुते कोपं प्राप्ते काले गदो यथा॥86॥

A person, showing no indication of his feelings even when wronged by enemies gives vent to his uncontrollable fury when opportunity arises just like a disease, which manifests its power when time comes, even though it does not show its intensity when forbidden things are done.

मृदुव्यवहितं तेजो भोक्तुमर्थान् प्रकल्पते ।

प्रदीपः स्नेहमादत्ते दशया ह्यन्तरस्थया॥87॥

Prowess, hidden by tender objects is capable of enjoying objects. A lamp absorbes oil through its wick remaining inside it.

नालम्बते दैष्टिकतां न निषीदति पौरुषे ।

शब्दार्थौ सत्कविरिव द्वयं विद्वानपेक्षते॥88॥

A learned person does not depend exclusively on fate; nor does he solely rely on self-help. He resorts to both these like a poet who relies on both sound and sense.

स्थायिनोऽर्थे प्रवर्तन्ते भावाः संचारिणे यथा ।

रसस्यैकस्य भूयांसस्तथा नेतुर्महीभृतः॥89॥

Just as numerous transitory metal states work for the permanent mental state, other kings work for the king who is the leader.

अनल्पत्वात् प्रधानत्वाद्वशस्येवेतरे स्वराः ।

विजिगीषोर्नुपतयः प्रयान्ति परिवारताम्॥90॥

Other kings are reduced to the state of being retinues to the ambitious king like the notes of other musical instruments accompanying the notes of the flute because of its prominence and importance.

अप्यनारभमाणस्य विभोरुत्पादिताः परैः ।

व्रजन्ति गुणतामर्थाः शब्दा इव विहायसः॥91॥

For a lord, even if he does not begin anything, the results accomplished by others become subordinated just as sounds made by others become qualities of the ether.

यातव्यपार्ष्णिग्राहादिमालायामधिकद्युतिः ।

एकार्थतन्तुप्रोतायां नायको नायकायते॥92॥

In the garland consisting of people like the enemies to be conquered, the king in the rear and the like, the emperor, who shines with greater lustre than all the others, looks like the central jewel in a garland knit on a single thread.

षाड्गुण्यमुपयुञ्जीत शक्त्यपेक्षं रसायनम् ।
भवन्त्यस्यैवमङ्गानि स्थास्नूनि बलवन्ति च॥93॥

One should make use of the rejuvenating medicine consisting of the six policies depending upon one's strength. In that case, the limbs of one become durable and strong.

स्थाने शमवतां शक्त्या व्यायामे वृद्धिरङ्गिनाम् ।
अयथाबलमारम्भो निदानं क्षयसंपदः॥94॥

There is increase in strength in the case of kings who remain quite if they perform war on proper occasions. But any venture, ignoring the real power results in the weakening of wealth.

तदीशितारं चेदीनां भवांस्तमवमंस्त मा ।
निहन्त्यरीनेकपदे स उदात्तः स्वरानिवा॥95॥

Therefore, please do not underestimate Śiśupāla, the Lord of the Cedi Kingdom. Indeed, he is able to destroy enemies at a stretch just like the principle accent overpowering other tones.

मा वेदि यदसावेको जेतव्यश्चेदिराडिति ।
राजयक्षमेव रोगाणां समूहः स महीभृताम्॥96॥

Do not think that this king Śiśupāla can be conquered alone; He represents a group of kings just as consumption stands for a group of diseases.

संपादितफलस्तेन सपक्षः परभेदतः ।
कार्मुकेणैव गुणिना बाणः संधानमेष्यति॥97॥

The demon Bāṇa, who will realize his designs through the destruction of you, his enemy, who has formidable force for himself, who has many qualities, will unite with Śiśupāla, who

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has many qualities, like an arrow, which has feather on it and which attains its aim by piercing through the enemy, unites with a stringed bow.

ये चान्ये कालयवनसाल्वरुक्मिद्रुमादयः ।

तमःस्वभावास्तेऽप्येनं प्रदोषमनुयायिनः॥98॥

And those like Kālayavana, Sālva, Rukmin, and Druma, who are of an evil nature will follow him who has all the vices, like darkness accompanying dusk.

उपजापः कृतस्तेन तानाकोपवतस्त्वयि ।

आशु दीपयिताल्पोऽपि साग्नीनेधानिवानिलः॥99॥

The dividing techniques used by him even if it is slight, will make them flare up against you, who have offended them, like the wind inflaming firewood already containing fire.

बृहत्सहायः कार्यान्तं क्षोदीयानपि गच्छति ।

संभूयाम्भोधिमभ्येति महानद्या नगापगा॥100॥

Even a small person will attain the desired aim of an action with the help from a greater person. Even a tiny rivulet originating from a mountain will reach the ocean after mingling with a bigger river.

तस्य मित्राण्यमित्रास्ते ये च ये चोभये नृपाः ।

अभियुक्तं त्वयैनं ते गन्तारस्त्वामतः परे॥101॥

Both his friends and your enemies will go to him and only those remaining will be on your side.

मखयिघ्नाय सकलमित्यमुत्याप्य राजकम् ।

हन्त जातमजातारेः प्रथमेन त्वयारिणा॥102॥

Thus, after having aroused the whole herd of kings for creating obstacle to the sacrifice, alas! you are going to be the first enemy of Yudhiṣṭhira, who has no enemy.

संभाव्य त्वामतिभरक्षमस्कन्धं सुवान्धवः ।

सहायमध्वरधुरां धर्मराजो विवक्षते॥103॥

It is having you in mind, whose shoulders are capable of bearing any weight that Yudhiṣṭhira, who has excellent relatives desires to bear the brunt of the performance of sacrifice.

महात्मानोऽनुगृहणन्ति भजमानान् रिपूनपि ।

सपत्नीः प्रापयन्त्यब्धिं सिन्धवो नगनिघ्नगाः॥104॥

Great persons bless even enemies who seek protection. Big rivers lead the rivulets from the mountains to the ocean, even if they are their co-wives.

चिरादपि बलात्कारो बलिनः सिद्धयेऽरिषु ।

छन्दानुवृत्तिदुःसाधाः सुहृदो विमनीकृताः॥105॥

The employment of force against the enemy, done even after the lapse of much time will yield the desired results. But friends, once they are alienated are difficult to be reconciled even when one pursues their cherished desires.

मन्यसेऽरिवधः श्रेयान् प्रीतये नाकिनामिति ।

पुरोडाशभुजामिष्टमिष्टं कर्तुमलन्तराम्॥106॥

You think that the destruction of the enemies will please the gods. Actually, for them, who eat rice-cakes offered through sacrifices, sacrifice itself will be the real source of pleasure.

अमृतं नाम यत्सन्तो मन्त्रजिह्वेषु जुह्वति ।

शोभैव मन्दरक्षुब्धक्षुभिताम्भोधिर्वर्णना॥107॥

Nectar is actually that which is being offered by good people to the fire. Its origin from the ocean agitated by the churning of it by Mandara is just a fiction.

प्रतीक्ष्यं च प्रतीक्ष्यायै पितृष्वसे सुतस्य ते ।

सहिष्ये शतमागांसि प्रत्यश्रौषीः किलेति यत्॥108॥

Also, you have to keep the promise given by you to your father's sister, who deserves you reverence, that you will pardon a hundred wrongs done by her son Śiśupāla.

तीक्ष्णा नारुन्नुदा बुद्धिः कर्म शान्तं प्रतापवत् ।

नोपतापि मनः सोष्म वागेका वाग्मिनः सतः॥109॥

The intellect of a good person is sharp, but not that which causes pain in sensitive places; his action, through strong is serene; his mind, even if it is warm, is not hot and his speech, though eloquent, is unalterably single.

स्वयंकृतप्रसादस्य तस्याहो भानुमानिव ।

समयावधिमप्राप्य नान्तायालं भवानपि॥110॥

Even you, who have blessed him yourself, are not capable of putting an end to him without reaching the time prescribed for him, just as the Sun is not capable of putting an end to the day until its allotted time is over.

कृत्वा कृत्यविदस्तीर्थैरतः प्रणिधयः पदम् ।

विदांकुवन्तु महतस्तलं विद्विषदम्भसः॥111॥

Therefore, let the spies, who know their tasks, after occupying sensitive places, through various disguises, understand the full extent of the ocean in the form of the enemy like the steps built by experts fathoming the depth of water.

अनुत्सूत्रपदन्यासा सद्रवृत्तिः सन्निबन्धना ।

शब्दविद्येव नाभाति राजनीतिरपस्पृशा॥112॥

Statecraft, without the employment of spies does not shine properly even if it does not transgress the basic textual prescriptions, regarding the deployment of people, even when it is accompanied by charming manners, and even when it is having excellent documents just like the science of grammar, which does not reveal itself if not accompanied by the introductory exposition in the first chapter of the Mahābhāṣya, even it does not transgress the

aphorisms of Pāṇini, the Bhāṣya of Patañjali, the Nyāsa of Vyāḍi and even when it is accompanied by the Kāśikā vṛtti and appendices like the Dhātupāṭha.

अज्ञातदोषैर्दोषज्ञैरुद्दूष्योभयवेतनैः ।

भेद्याः शत्रोरभिव्यक्तशासनैः सामवायिकाः॥113॥

The ministers of the enemy may be split by proclaiming their defects through double agents remaining *incongnito*, who know the defects of the enemy and who should use false documents in their operation.

उपेयिवांसि कर्तारः पुरीमाजातशान्त्रवीम् ।

राजन्यकान्युपायज्ञैरेकार्यानि चरैस्तवा॥114॥

Those kings who visit the city of Yudhiṣṭhira will be integrated into united action by your spies who know the art of persuasion.

सविशेषं सुते पाण्डोर्भक्तिं भवति तन्वति ।

वैराघितारस्तरताः स्वयं मत्सरिणः परे॥115॥

When Yudhiṣṭhira will be showing special favour to you, the enemies, being wavering will definitely be provoked.

य इहात्मविदो विपक्षमध्ये

सहसंवृद्धियुजोऽपि भूभुजः स्युः ।

बलिपुष्टकुलादिवान्यपुष्टैः

पृथग्स्मादचिरेण भाविता तैः॥116॥

Those kings in the enemy camp, who realise their own worth, though nurtured along with others will part from Śiśupāla like the cuckoos who part from the company of crows who have nurtured them.

सहजचापलदोषसमुद्धत-

श्रलितदुर्बलपक्षपरिग्रहः ।

तव दुरासदवीर्यविभावसौ

शलभतां लभतामसुहृद्गणः॥117॥

ŚIŚUPĀLAVADHA of Mahākavi Māgha / 53

Let the herd of enemies, who rise up due to their innate wavering nature, whose side is weakened by the desertion of the allies, be turned into the state of flies who enter fire due to their unsteady nature and whose wings become weak, in the fire of your valour.”

इति विशकलितार्थामौद्धवीं वाचमेना-

मनुगतनयमार्गामर्गलां दुर्नयस्य ।

जनितमुदमुदस्थादुच्चकैरुच्छितोरः

स्थलनियतानिषणश्रीश्रुतां शुश्रुवान् सः॥118॥

इति श्रीमाघभट्टविरचिते शिशुपालवधकाव्ये मन्त्रवर्णनं नाम द्वितीयः सर्गः॥2॥

Lord Kṛṣṇa, stood up hearing these words of Uddhava, which clearly analysed the problem, which closely followed the path of diplomacy, which was the stopping bolt of wrong policy, which generated great pleasure and which was also heard by Goddess Lakṣmī who was seated on his chest.

Thus ends the second canto extitled ‘the description of deliberations’ of the Śiśupālavadha mākāvya written by Mahākavi Māghabhaṭṭa.

शिशुपालवधकाव्ये

तृतीयः सर्गः

कौवीरदिग्भागमपास्य मार्ग-

मागस्त्यमुष्णांशुरिवावतीर्णः ।

अपेतयुद्धाभिनिवेशसौम्यो

हरिर्हरिप्रस्थमथ प्रतस्थे॥1॥

Lord Kṛṣṇa, becoming pacified, being devoid of any desire for war, started to Indraprastha, the capital of Yudhiṣṭhira, like the Sun, who ascends the southern part [of Agastya] after giving up the northern direction [of Kubera]

जगत्पवित्रैरपि तं न पादैः

स्प्रष्टुं जगत्पूज्यमयुज्यताकः ।

यतो बृहत्पार्वणचन्द्रचारु

तस्यातपत्रं विभ्रांवभूवे॥2॥

The Sun could not touch him, venerated by the world, even with his rays which were the purest of the world, since an umbrella, which was big and beautiful like the full moon was held over him.

मृणालसूत्रामलमन्तरेण

स्थितश्चलच्चामरयोर्द्वयं सः ।

भेजेऽभितः पातुलसिद्धसिन्धो-

रभूतपूर्वा श्रियमम्बुराशेः॥3॥

Being seated in the middle of two chowries, which were as pure as the threads of the stalks of the lotus, he attained the

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unprecedented beauty of the ocean being approached on either side by the holdy Gangā.

चित्राभिरस्योपरि मौलिभाजां

भाभिर्मणीनामनणीयसीभिः ।

अनेकधातुच्छुरिताश्मराशे-

गोवर्धनस्याकृतिरन्वकारि॥4॥

With the lustre of beautiful precious stones which were large on the crown, he resembled Mount Govardhana, whose mass of rock was mixed with numerous minerals.

तस्योल्लसत्काञ्चनकुण्डलाग्र-

प्रत्युप्तगारुत्पतरत्नभासा ।

अवाप बाल्योचितनीलकण्ठ-

पिच्छावचूडाकलनामिवोरः॥5॥

His chest appeared as if united with the sign of the peacock feather, appropriate for childhood, due to the lustre of the emerald embedded on the tips of his golden ear ring.

तमङ्गदे मन्दरकूटकोटि-

व्याघट्टनोत्तेजनया मणीनाम् ।

वंहीयसा दीप्तिवितानकेन

चकासयामासतुरुल्लसन्ती॥6॥

The two upper arm bracelets worn by him added extra lustre to him because of the hue they had gained due to the friction caused by the mount of the Mandara mountain.

निसर्गरक्तैर्वलयावबद्ध-

ताम्राश्मरश्मिच्छुरितैर्नखाग्रैः ।

व्यद्योतताद्यापि सुरारिवक्षो-

विक्षोभजासृक्स्नपितैरिवासौ॥7॥

He shone with the tip of his nails, which were red by nature and which mixed with the lustre of the rays emitting from the

ruby stones in his bracelets as if they were still bathed in the blood from the pierced chest of Hiranyakaśipu.

उभौ यदि व्योम्नि पृथक् प्रवाहा-
वाकाशगङ्गापयसः पतेताम् ।
तनोपशीयेत तमालनील-
मामुक्तमुक्तालतमस्य वक्षः॥8॥

If the two streams of the heavenly Gaṅgā had fallen on the sky, then Kṛṣṇa's chest, dark like the Tamāla tree, on which was fastened a pearl necklace could be compared with it.

तेनाम्भसां सारमयः पयोधे-
र्दग्धे मणिर्दीधितिदीपिताशः ।
अन्तर्वसन् बिम्बगतस्तदङ्गे
साक्षादिवालक्ष्यत' यत्र लोकः॥9॥

He bore on his chest the jewel consisting of the very essence of the ocean, which illuminated the directions wherein the reflected outside world seemed to be as if residing in him and as if directly visible from there.

मुक्तामयं सारसनावलम्बि
भाति स्म दामाप्रपदीनमस्य ।
अङ्गुष्ठनिष्ठयूतमिवोर्ध्वमुच्चै-
स्त्रिस्रोतसः सन्ततधारमम्भः॥10॥

The pearl necklace worn by him, hanging on his girdles and touching the tips of his feet looked as if it were the flow of the heavenly Gaṅgā, coming out from his feet and going upwards in a perpetual flow.

स इन्द्रनीलस्थलनीलमूर्ती
रराज कर्पूरपिशङ्गवासाः ।
विसृत्वैरम्बुरुहां रजोभि-
र्यमस्वसुश्चित्र इवोदभारः॥11॥

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With his body as dark as saphire and upper garment as yellow as turmeric, he appeared as if he were the waters of River Yamunā ruddy with polen grains scattered from lotuses.

प्रसाधितस्याथ मुरद्विषोऽभू-
दन्यैव लक्ष्मीरिति युक्तमेतत् ।
वपुष्यशेषेऽखिललोककान्ता
सानन्यकाम्या ह्युरसीतरा तु॥12॥

It was proper that for Lord Kṛṣṇa, the slayer of Madhu, there was another Lakṣmī, the goddess of beauty [accompanying him apart from the regular one]. For, that Lakṣmī, charming the entire world was present in his whole body; The Lakṣmī, who was not coveted by other people and confined to his chest was someone different.

दैत्याधिपप्राणमुषां नखाना-
मुपेयुषां भूषणतां क्षतेन ।
प्रकाशकार्कश्यगुणौ दधानाः
स्तनौ तरुण्यः परिववुरेनम्॥13॥

Women, having the quality of manifest slenderness in their breasts due to the scratches of his nails, which were responsible for robbing the life of Hiraṇyakaśipu and which attained the status of ornaments, surrounded him.

आकर्षतेवोर्ध्वमपि क्रशीया-
नत्युन्नतत्वात् कुचमण्डलेन ।
ननाम मध्योऽतिगुरुत्वभाजा
नितान्तमाक्रान्त इवाङ्गनानाम्॥14॥

The slender waists of the ladies bowed as if being overpowered by the breasts which were heavy and which, being high, appeared to be dragging the waist also upwards.

यां यां प्रियः प्रैक्षत कातरार्क्षी
सा सा हिया नम्रमुखी वभूव ।

निःशङ्कमन्याः सममाहितेर्ष्यै-

स्तत्रान्तरे जघ्नुरमुं कटाक्षैः॥15॥

Whomsoever their beloved ones looked, those tender-eyed ones cast their faces down due to bashfulness. The remaining ones attacked him with sedelong glances full of envy, without any hesitation.

तस्यातसीसूनसमानभासो

भ्राम्यन्मयूखावलिमण्डलेन ।

चक्रेण रेजे यमुनाजलौघः

स्फुरन्महावर्त इवैकवाहुः॥16॥

One arm of Lord Kṛṣṇa, who had the lustre of the *Atasī* flower, shone with the Sudarṣana wheel, which had the halo of the rays of lustre around it, like the waters of Yamunā with a big whirlpool in it.

विरोधिनां विग्रहभेददक्षा

मूर्तेव शक्तिः क्वचिदस्त्रलन्ती ।

नित्यं हरेः सन्निहिता निकामं

कौमोदकी मोदयति स्म चेतः॥17॥

The Kaumodakī mace, ever present in the hands of Hari, which was adept in the destruction of the body of the enemies and which was like the embodied Śakti, never going astray, delighted all minds.

न केवलं यः स्वतया मुरारे-

रनन्यसाधारणतां दधानः ।

अत्यर्थमुद्वेजयिता परेषां

नाम्नापि तस्यैव स नन्दकोऽभूत्॥18॥

The sword Nandaka became a source of delight to Lord Kṛṣṇa not only due to his ownership of it, but also because of the fact that it caused trouble to enemies and became 'delight causing' [Nandaka] literally.

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न नीतमन्येन नतिं कदाचित्
कर्णान्तिकप्राप्तगुणं क्रियासु ।

विधेयमस्याभवदन्तिकस्थं

शार्ङ्गं धनुर्मित्रमिव द्रढीयः॥19॥

The bow Śārṅga, which was never bent by anybody else, the string of which came near his ear [the qualities of which came to his ear] was placed near him like a strong friend.

प्रबद्धमन्द्राम्बुदनादधीरं

कृष्णार्णवाभ्यर्णचरैकहंसः ।

मन्दानिलापूरकृतं दधानो

निध्वानमश्रूयत पाञ्चजन्यः॥20॥

The conch Pāñcajanya, the sound of which was rich like the deep thunder of a cloud and which was like a swan near the black ocean in the form of Lord Kṛṣṇa, was heard, which was caused by the flowing of the wind.

रराज संपादकमिष्टसिद्धेः ।

सर्वासु दिक्ष्वप्रतिषिद्धमार्गम् ।

महारथः पुष्यस्थं स शार्ङ्गं

क्षिप्रं क्षपानाथ इवाधिरूढः॥21॥

Lord Kṛṣṇa, who was the great charioteer knowing about warfare, climbed on his auspicious chariot which was the accomplisher of all wishes and the path of which was constructed in all directions, like the moon ascending on the star of Puṣya.

ध्वजाग्रधामा दहशेथि शौरेः

संक्रान्तमूर्तिर्मणिमेदिनीषु ।

फणावतस्त्रासयितुं रसाया-

स्तलं विवक्षन्निव पन्नगारिः॥22॥

Garuḍa, who was accupying the flag staff of Lord Kṛṣṇa, with his body being reflected in the jewel-covered surfaces of the ground appeared to be as if desirous of entering the nether

world to frighten the snakes there.

यियासतस्तस्य महीध्वन्ध्र-

भिदा पटीयान् पटहप्रणादः ।

जलान्तराणीव महार्णवौधः

शब्दान्तराण्यन्तरयांचकार॥23॥

The sound of the kettledrum played at the time of his departure, which was deep enough to split the caves on the mountains, suppressed other sounds just like the oceanic water surpassing other waters.

यतः स धर्ता जगतां जगाम

धर्त्रा धरित्र्याः फणिना ततोऽधः ।

महाभराभुग्नशिरःसहस्र-

साहायकव्यग्रभुजं प्रससे॥24॥

The serpent Ananta, the bearer of the earth, travelled underneath, with his hands helping him to hold his thousand hoods stooping due to the great weight, in whichever direction Lord Kṛṣṇa, the bearer of the earth travelled.

अथोच्चकैस्तोरणसङ्गभङ्ग-

भयावनम्रीकृतकेतनानि ।

क्रियाफलानीव सुनीतिभाजं

सैन्यानि सोमान्वयमन्वयुस्तम्॥25॥

Then the members of the army accompanied him, who belonged to the lunar race, with their flags being lowered due to the fear of being hit by the contact with the high archs, like the fruits of action accompanying a person of sound policies.

श्यामारुणैर्वारणदानतोयै-

रालोडिताः काञ्चनभूषरागाः

आनेमिमग्रैः शितिकण्ठपक्ष-

क्षोदद्युतश्चुक्षुभिरे रयौघैः॥26॥

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The golden particles of the earth, turned into mud due to the mixing up of the rut of the elephants, attaining the lustre of the powder of the peacock feathers, were turned into paste by the herds of the chariots steeped to the rim in the ground.

न लङ्घयामास महाजनानां
शिरांसि नैवोद्धतिमाजगाम ।

अवेष्टताष्टापदभूमिरेणुः

खुराहतो यत्सदृशं गरिम्णः॥२७॥

The golden dust of the earth neither rose up to settle on the crusts of the people nor attained much height. Arising from the hoof-steps, it behaved in a manner befitting dignity.

निरुध्यमाना यदुभिः कथंचि-
न्मुहुर्यदुच्चिक्षिपुरग्रपादौ ।

ध्रुवं गुरुन् मार्गरुधः करीन्द्रा-

नुल्लङ्घय गन्तुं तुरगास्तदीषुः॥२८॥

Since the horses, restrained somehow by the Yadus lifted the tip of their legs, it was evident that they definitely wanted to overtake the big elephants which were stationed in front, blocking the path.

अवेक्षितानायतवल्गमग्रे
तुरङ्गिभिर्यत्ननिरुद्धवाहेः ।

प्रक्रीडितान् रेणुभिरेत्य तूर्णं

निन्युर्जनन्यः पृथुकान् पथिभ्यः॥२९॥

Mothers immediately brought back home from the road their children, playing with dust, who were being watched by the horsemen controlling their horses with great difficulty, pulling up the reins.

दिदृक्षमाणाः प्रतिरथ्यमायु-
र्मुरारिमारादनघं जनौघाः ।

अनेकशः संस्तुतमप्यनल्पा-

नवं नवं प्रीतिरहो करोति॥३०॥

Herds of people came down to every street from distance to have a glance of Lord Kṛṣṇa. Indeed, deep attachment converts even a frequently extolled and familiar object to a novel thing.

उपेयुषो वर्त्म निरन्तराभि-

रसौ निरुच्छ्वासमनीकिनीभिः ।

रथस्य तस्यां पुरि दत्तचक्षु-

र्विद्वान् विदामास शनैर्न यातम्॥३१॥

Lord Kṛṣṇa, that very learned person, having fixed his gaze in that city, did not at all experience the slow movement of his chariot as it was going through the path overfilled by the dense presence of the army.

मध्येसमुद्रं ककुभः पिशङ्गी-

र्या कुर्वती कांचनभूमिभासा ।

तुरङ्गकान्ताननहव्यवाह-

ज्वालेव भित्त्वा जलमुल्लासा॥३२॥

That city shone forth in the middle of the ocean which converted all direction into red hue due to the colour of its golden soil, which was like the flame of the submarine fire coming out breaking the waters.

कृतास्पदा भूमिभृतां सहस्रै-

रुदन्वदम्भःपरिचीतमूर्तिः ।

अनिर्विदा या विदधे विधात्रा

पृथ्वी पृथिव्याः प्रतियातनेव॥३३॥

It was that created by the energetic Lord Brahmā, and it appeared like the image of the earth being occupied by thousands of kings in the form of mountains and being encircled by the waters of the ocean.

त्वष्टुः सदाभ्यासगृहीतशिल्प-

विज्ञानसंपत्प्रसरस्य सीमा ।

अदृश्यतादर्शतलामलेषु

च्छायेव या स्वर्जलधेर्जलेषु॥34॥

It appeared like the reflection of the heaven in the waters of the ocean, which was as pure as the surface of a mirror, as it represented the ultimate borderline of the architectural knowledge of Viśvakarman, perfected by constant practice.

रथाङ्गभर्त्रेऽभिनवं वराय

यस्याः पितेव प्रतिपादितायाः ।

प्रेम्णोपकण्ठं मुहुरङ्गभाजो

रत्नावलीरम्बुधिराबन्ध॥35॥

The ocean had, like a father placing a jewel necklace in the neck of his daughter sitting on his lap, at the time of her being given away to the bridegroom, bestowed on that city gifted to Lord Kṛṣṇa, the cluster of jewels.

यस्याश्चलद्वारिधिवारिवीचि-

च्छटोच्छलच्छङ्खकुलाकुलेन ।

वप्रेण पर्यन्तचरोडुचक्रः

सुमेरुवप्रोऽन्वहमन्वकारि॥36॥

The wall of the city, being filled with conches tossed by the waves of the shaking ocean, imitated day by day the slope of mount Meru, near which moved the cluster of stars.

वणिक्पथे पूगकृतानि यत्र

भ्रमागतैरम्बुभिरम्बुराशिः ।

लोलैरलोलद्युतिभाञ्जि मुष्णन्

रत्नानि रत्नाकरतामवाप॥37॥

In the city, the ocean became the treasure house of precious stones by stealing jewels of unchanging hue, which were heaped in the market place, with the help of its waters.

अम्भश्च्युतः कोमलरत्नराशीन्
 अपांपतिः फेनपिनद्धभासः ।
 यन्नातपं दातुमिवोपतल्पं
 विसारयामास तरङ्गहस्तैः॥३८॥

In that city, the ocean spread the hordes of jewels, whose lustre was concealed by foam, on tops of buildings, as if to dry them in sunshine.

यत्सालमुत्तुङ्गतया विजेतुं
 दूरादुदस्थीयत सागरस्य ।
 महोर्मिभिर्यत्वाहतवाञ्छितार्थै-
 ब्रीडादिवाभ्याशगतैर्विलित्ये॥३९॥

The huge weaves of the ocean rose up to defeat the walls of the city in height. But being disappointed in their ambition, on their approach, they dissipated as if in shame.

कुतूहलेनेव जवादुपेत्य
 प्राकारभित्त्या सहसा निषिद्धः ।
 रसन्नरोदीत् भृशमम्बुवर्ष-
 व्याजेन यस्यां बहिरम्बुवाहः॥४०॥

In that city, the cloud, when trying to enter it quickly out of curiosity, when being suddenly hit by its walls, wailed aloud under the pretext of showering rain.

यदङ्गनारूपसरूपतायाः
 किंचिद्गुणं भेदकमिच्छतीभिः ।
 आराधितोऽद्वा मनुर्प्सराभि-
 श्चक्रे प्रजाः स्वाः सनिमेषचिह्नाः॥४१॥

Manu differentiated the women in the city with the indicator in the form of winking eyes definitely due to the fact that he was pleaded to create some difference in quality for the divine nymphs in relation to the beauty of them.

स्फुत्तुषारांशुमरीचिजाल-

विनिहनुताः स्फाटिकसौधपङ्क्तीः ।

आरुह्य नार्यः क्षणदासु यस्यां

नभोगता देव्य इव व्यराजन्॥42॥

In that city, women, who ascended on glass mansions concealed by the rays of the shining moon looked like the goddesses in the sky.

कान्तेन्दुकान्तोपलकुट्टिमेषु

प्रतिक्षपं हर्म्यतेलेषु यत्र ।

उच्चैरधःपातिपयोमुचोऽपि

समूहमूहुः पयसां प्रणाल्यः॥43॥

In the city, the pipes of water on the top of the mansions, having floor made of beautiful moonstones, gathered water eventhough the water-releāsing clouds were far lower to them.

रतौ हिया यत्र निशम्य दीपाञ्-

जालागताभ्योऽधिगृहं गृहिण्यः ।

विभ्युर्विडालेक्षणभीषणाभ्यो

वैदूर्यकुडयेयेषु शशिद्युतिभ्यः॥44॥

During their sexual intercourse, womenfolk, after extinguishing the lamps due to shyness, became apprehensive of the rays of the moon reflected on the walls of the cats eye gem, mistaking them for actual eyes of cats.

यस्यामतिश्चक्ष्णतया गृहेषु

विधातुमालेख्यमशक्नुवन्तः ।

चक्रुर्युवानः प्रतिविम्बिताङ्गाः

सजीवचित्रा इव रत्नभित्तीः॥45॥

In that city, young men, unable to draw portraits on the walls due to their extreme smoothness, actually rendered the walls as if they were having live portraits with their bodies being reflected on them.

सावर्ण्यभाजः प्रतिमागताया

लक्ष्यैः स्मरापाण्डुतया तरुण्याः ।

यस्यां कपोलैः कलधौतधाम-

स्तम्भेषु भेजे मणिदर्पणश्रीः॥46॥

In that city, the cheeks of the women, of the color of the golden pillars, being reflected on those pillars, attained the lustre of the mirror made of glass because of the pale colour caused by their being afflicted with love.

शुकाङ्गनीलोपलनिर्मितानां लिप्तेषु भासा गृहदेहलीनाम् ।

यस्यामलिन्देषु न चक्रुरेव मुग्धाङ्गना गोमयगोमुखानि॥47॥

In that city, young inexperienced girls did not cover the yards of the mansions with cow dung paste, since they were already covered with the hue emitted by the thresholds made by emerald stones having the colour of the limbs of parrots.

गोपानसीषु क्षणमास्थितानामालम्बिभिश्चन्द्रकिणां कलापैः ।

हरिन्मणिश्यामतृणाभिरामैर्गृहाणि नीधैरिव यत्र रेजुः॥48॥

In that city, the houses glittered with the long hanging feathers of peacocks which were stationed for the time being on their tops which were as beautiful as the grasses having the colour of emerald.

बृहतुलैरप्यतुलैर्वितानमालावनद्धैरपि चावितानैः ।

रेजे विचित्रैरपि या सचित्रैर्गृहैर्विशालैरपि भूरिशालैः॥49॥

That city shone with mansions which were having huge pillars, yet unequalled, which were having garlands hanging from the canopy, still not empty, which were strikingly beautiful yet having pictures.

चिक्रंसया कृत्रिमपत्रिपङ्क्तेः कपोतपालीषु निकेतनानाम् ।

मार्जारमप्यानतनिश्चलाङ्गं यस्यां जनः कृत्रिममेव मेने॥50॥

In that city, people regarded even the real cat as artificial since it had remained quite and motionless in its eagerness to

catch the herds of artificial birds sculptured on the wooden pillars of the houses, thinking that they were real.

क्षितिप्रतिष्ठोऽपि मुखारविन्दैर्वधूजनश्चन्द्रमधश्चकार ।

अतीतनक्षत्रपथानि यत्र प्रासादशृङ्गाणि मुधाध्यरोहत्॥51॥

In that city, the womanfolk, eventhough stationed on earth, surpassed the moon with their lotus faces. Thus, it was unnecessary that they climbed on the tops of the mansions which had even gone up beyond the stars.

रम्या इति प्राप्तवतीः पताका रागं विविक्ता इति वर्द्धयन्तीः ।

यस्यामसेवन्त नमद्वलीकाः समं वधूभिर्वलभीर्युवानः॥52॥

In that city, young men enjoyed the heights of the mansions which had flags on them indicating their elegance, which enhanced their aloofness and which had low roof, along with women who had become reputed due to their beauty, who enhanced passion due to their charm and who had curving folds in their body.

सुगन्धितामप्रतियत्नपूर्वं विभ्रन्ति यत्र प्रमदाय पुंसाम् ।

मधूनि वक्त्राणि न कामिनीनामामोदकर्मव्यतिहारमीयुः॥53॥

In that city, both wines which were fragrant without any previous culturing and faces women which were naturally fragrant without any cosmetics exchanged mutually their roles in the act of pleasing young men.

रतान्तरे यत्र गृहान्तरेषु वितर्दिनिर्यूहविटङ्कनीडः ।

रुतानि शृण्वन्वयसां गणोऽन्तेवासित्वमापस्फुटमङ्गनानाम्॥54॥

In that city, it appeared as if the flocks of birds, which were caged in the wooden posts of the houses definitely became the disciples of women, hearing their soft sounds at the end of their sexual intercourse.

छत्रेष्वपि स्पष्टतरेषु यत्र स्वच्छानि नारीकुचमण्डलेषु ।

आकाशसाम्यं दधुर्म्बराणि न नामतः केवलमर्थतोऽपि॥55॥

In that city, the thin clothes on the breasts of women, which were clearly visible eventhough being covered, bore resemblance to the sky not only in name [*ambara*, meaning both cloth and the sky], but also in sense.

यस्यामजिह्वा महतीमपङ्काः सीमानमत्यायतयोऽयजन्तः ।

जनैरजातस्खलनैर्न जातु द्वयेऽप्यमुच्यन्त विनीतमार्गाः॥56॥

In that city, people being unobstructed, did not abandon the paths of virtue, which were straight, which were not transgressing the limits, which were devoid of sins and which were of auspicious results, just as they did not abandon royal paths which were straight, which were having broad boundaries, which were devoid of mud and which were long.

परस्परस्पर्द्धिपरार्थरूपाः पौरस्त्रियो यत्र विधाय वेधाः ।

श्रीनिर्मितिप्राप्तघुणक्षतैकवर्णोपमावाच्यमलं ममार्जः॥57॥

In that city, Lord Brahmā, after creating the damsels of exquisite beauty of competitive merit removed from him the disgrace of being compared to a worm which accidentally gives shape to a letter, which disgrace he had received when creating Goddess Lakṣmī.

क्षुणं यदन्तःकरणेन वृक्षाः फलन्ति कल्पोपवदास्तदेव ।

अध्युषुषस्तामभवन् जनस्य याः संपदस्ता मनसोऽप्यभूमिः॥58॥

In that city, people who were the residents had that much of wealth going beyond the range of mind and produced by wish-yielding trees according to the mind's design.

कला दधानः सकलाः स्वभाभिरुद्रासयन् सौधसिताभिराशाः ।

यां रेवतीजनिरियेष हातुं न रोहिणेयो न च रोहिणीशः॥59॥

Both Balarāma, who was proficient in all arts and who was the son of Rohiṇī, and the Moon, who possessed all the digits and who was the husband of the star Rohiṇī, whitening the directions with their white hue which was similar to that of a white-washed mansion, having Revatī as their wife did not want to leave the city.

बाणाहवव्याहतशम्भुशक्तेरासत्तिमासद्य जनार्दनस्य ।

शरीरिणा जैत्रशरेण यत्र निःशङ्कमूषे मकरध्वजेन॥60॥

Lord Cupid dwelled confidently in that city [in the form of Pradyumna] taking a mortal body and having invisible arrows, after gaining proximity to Lord Kṛṣṇa who had destroyed the power of Lord Śiva in the battle with Bāṇa.

निषेव्यमाणेन शिवैर्मरुद्भिरध्यास्यमाना हरिणा चिराय ।

उद्रश्मिरत्नाङ्कुरधाम्नि सिन्धवाह्वास्त मेरावमरावती या॥61॥

That city, being enjoyed by Lord Kṛṣṇa for long, who was attended upon by auspicious winds, being situated in the ocean which had sprouts of precious stones emitting lustrous rays, imitated the city of Amarāvati on Mount Meru, which was served by twelve Rudras and fortynine Maruts and which was occupied by Indra.

स्निग्धाञ्जनश्यामरुचिः सुवृत्तो वध्वा इवाध्वंसितवर्णकन्तेः ।

विशेषको वा विशिषेय यस्याः श्रियं त्रिलोकीतिलकः स एव॥62॥

He (Lord Kṛṣṇa) himself, who had the colour of collyrium, who was of impeccable character, who was like the decorative mark on the forehead applied to the three worlds, enhanced the beauty of the city with undisturbed social order like the sandal mark applied to the forehead of a lady, which is made of collyrium, which is circular in shape and which enhances her charm due to the beauty of the unruined colours.

तामीक्षमाणः स पुरीं पुरस्तात् प्रापत् प्रतोलीमतुलप्रतापः ।

वज्रप्रभाक्रान्तसुरायुधश्रीयां देवसेनेव परैरलङ्घ्या॥63॥

Looking at that city, he, who was of unequal prowess, entered through the eastern gate which was having the lustre of the rainbow mingled with that of the diamond, and which could not be accessed by enemies like the army of the gods having the thunder bolt and arrows of the gods.

प्रजा इवाङ्गादरविन्दनाभेः शंभोर्जाजूटतटादिवापः ।
 मुखादिवायु श्रुतयो विधातुः पुरात्रिर्युर्मुर्जिद्व्यजिन्यः॥64॥

The armies of Lord Kṛṣṇa quickly came out of the city, just like living beings coming out of the body of Lord Viṣṇu, water coming out of the lock of hair of Lord Śiva, and Vedas coming from the face of Lord Brahmā.

श्लिष्यच्चिरन्योन्यमुखाग्रसङ्गस्खलतृखलीनं हरिभिर्विलोलैः ।

परस्परोलपीडितजानुभागा यत्नेन निश्चिक्रमुरश्ववाराः॥65॥

The horsemen, whose knees pressed with each other, due to the moving horses whose bridles were obstructed, with their faces coming into close contact each other, came out with great effort.

निरन्तरालेऽपि विमुच्यमाने दूरं पथि प्राणभृतां गणेन ।

तेजोमहद्विस्तमसेव दीपैर्दिपैरसंबाधमयांबभूवे॥66॥

The elephants, on the other hand, driving the other animals which had crowded the path, with their power, came out without any obstruction just like lamps with brilliant lustre moving easily in the paths filled with darkneses.

शनैरनीयन्त रयात् पतन्तो रथाः क्षितिं हस्तिनखादखेदैः

सयत्नसूतायतरश्मिभुग्नग्रीवान्तसंसक्तयुगैस्तुरङ्गैः॥67॥

The chariots which were coming down to earth with great speed were slowed down from the upper ground by horses which were devoid of fatigue and the necks of which, connected with yokes, were bent by the bridles pulled by charioteers with great effort.

बलोर्मिभिस्तत्क्षणहीयमानरथ्याभुजाया बल्यैरिवास्याः ।

प्रायेण निष्कामति चक्रपाणौ नेष्टं पुरो द्वारवतीत्वमासीत्॥68॥

The state of having many exit points [Dvāravati] of that Dvāravati city, the hands in the form of roads of which were deserted by the soldiers, looking like bangles [slipping away from

the hands of a woman at the time of separation] was not at all liked by people, at the time of the departure of Lord Kṛṣṇa.

पारेजलं नीरनिधेरपश्यन्पुरारिरानीलपलाशराशीः ।

वनावलीरुत्कलिकासहस्रप्रतिक्षणोत्कूलितशैवलाभाः॥69॥

Lord Kṛṣṇa saw the clusters of forests on the banks of the ocean which had dark leaves, which looked as if the mosses of it were tossed to the banks by thousands of waves every moment.

लक्ष्मीभृतोऽम्भोधितटाधिवासान् द्रुमानसौ नीरदनीलभासः ।

लतावधूसंप्रयुजोऽधिबेलं बहुकृतान् स्वानिव पश्यति स्म॥70॥

He saw the trees, which possessed great lustre, which were located on the bank of the ocean, which were as dark as clouds and which were embracing women in the form of creepers, as if those trees were his own multiplications, accompanied by goddesses.

आश्लिष्टभूमिं रसितारमुच्चैर्लोलद्भुजाकारबृहत्तरङ्गम् ।

फेनायमानं पतिमापगानामसावपस्मारिणमाशङ्के॥71॥

He regarded the ocean, which embraced the earth, which was roaring aloud, which had huge waves resembling quivering hands, and which released foam, as somebody suffering from epilepsy.

साटोपमुर्वीमनिशं नदन्तो यैः प्लावयिष्यन्ति समन्ततोऽमी ।

तान्येकदेशान्निभृतं पयोधौ सोऽम्भांसि मेघान् पिबतो ददर्श॥72॥

He saw pearls on the banks of the ocean, which seemed as if they were vomitted by the latter, after drinking the lustre of the moon, which even after the ocean had grown in size due to the tide, was not contained in it.

उद्धृत्य मेघैस्तत एव तोयमर्थं मुनीन्द्रैरिव संप्रणीताः ।

आलोकयामास हरिः पतन्तीर्नदीः स्मृतीर्वेदमिवाम्बुराशिम्॥73॥

Lord Kṛṣṇa saw the rivers falling into the ocean, which

looked like Smṛti texts finally resolving into the Vedas themselves, as the rivers were shaped by clouds taking water from the ocean and as Smṛtis were composed with ideas taken from the Vedas by the sages.

विक्रीय दिश्यानि धनान्युरुणि द्वैप्यानसावुत्तमलाभभाजः ।

तरीषु तत्रत्यमफल्गु भाण्डं सांयात्रिकानावपतोऽभ्यनन्दत्॥74॥

He became elated at the auspicious sight of the mariner merchants who belonged to other islands, who amassed good profit selling articles of great value, produced in various places, and who took huge quantities of commodities from that place in their boats.

उत्पित्सवोऽन्तर्नदभर्तुरुच्चैर्गरीयसा निःश्वसितानिलेन ।

पयांसि भक्त्या गरुडध्वजस्य ध्वजानिवोच्चिक्षिपिरे फणीन्द्राः॥75॥

The huge snakes residing underneath the ocean, which were desirous of coming up from the depth, lifted the waters of the ocean with their breath, as if they were the flags of Kṛṣṇa hosted with devotion and released them high.

उत्सर्जिताम्भःकणिको नभस्वानौदन्वतः स्वेदलवान् ममार्ज ।

तस्यानुवेलं व्रजतोऽतिवेलमैलालतास्फालनलब्धगन्धः॥76॥

The ocean appeared as if it was greeting Lord Kṛṣṇa seeing him coming near with extended hands in the form of high weaves, who was his companion at the time of deluge, and who would lie on his lap as if it were an elevated bed.

उत्तालतालीवनसंप्रवृत्तसमीरसीमन्तितकेतकीकाः ।

आसेदिरे लावणसैन्धवीनां चमूचरैः कच्छभुवां प्रदेशाः॥77॥

The marshy tracts of the ocean, having the Pandanus plants with leaves parting due to the wind coming from the forests of palm trees were accompanied by soldiers.

लवङ्गमालाकलितावतंसास्ते नारिकेलान्तरपः पिबन्तः ।

आस्वादितार्द्रक्रमुकाः समुद्रादभ्यागतस्य प्रतिपत्तिमापुः॥78॥

ŚĪŚUPĀLAVADHA of Mahākavi Māgha / 73

With garlands made of Lavanga (clove), drinking the water of the coconut fruit, enjoying the taste of fresh aracnuts, they enjoyed the hospitality due to guests from the ocean.

तुरगशताकुलस्य परितः परमेकतुरङ्गजन्मनः

प्रमथितभूभृतः प्रतिपथं मथितस्य भृशं महीभृता ।

परिचलतो बलानुजबलस्य पुरः सततं धृतश्रिय-

श्चिरविगतश्रियो जलनिधेश्च तदाभवदन्तरं महत्॥79॥

इति श्रीमाघभट्टविरचिते शिशुपालवधकाव्ये यात्रावर्णनं नाम

तृतीयः सर्गः॥3॥

There occurred great difference between the army departing from there, which consisted of hundred of horses, which destroyed the kings on its path, and which had prosperity with it and the ocean, which had produced only one horse, which was churned by the mountain and which had lost the goddess of wealth for long.

Thus ends the third canto entitled 'the description of journey' in the Śiśupālavadhamahākāvya of Mahākavi Māghabhaṭṭa.

शिशुपालवधकाव्ये

चतुर्थः सर्गः

निश्वासधूमं सह रत्नभाभिर्भित्त्वोत्थितं भूमिमिवोराणाम् ।

नीलोपलस्यूतविचित्रधातुमसौ गिरिं रैवतकं ददर्श॥1॥

He saw the Raivataka mountain, which with various minerals mingled with sapphire stones, looked like the smoke in the form of the exhaled air, emitted by the snakes coming out from the earth.

गुर्वीरजस्रं दृषदः समन्तादुपर्युपर्यम्बुमुचां वितानैः ।

विन्ध्यायमानं दिवसस्य कर्तुर्मार्गं पुरो रोद्धुमिवोन्नमद्भिः॥2॥

Due to the clusters of clouds rising above the huge rocks, it appeared as if it were the Vindhya mountain which had come to block the path of the Sun.

क्रान्तं रुचा काञ्चनवप्रभाजा नवप्रभाजालभृतां मणीनाम् ।

श्रितं शिलाश्यामलताभिरामं लताभिरामन्त्रितषट्पदाभिः॥3॥

The mountain was beautiful due to the lustre of jewels having perpetually new hue, which spread to the golden valleys of it and also due to the dark hue of the rocks and was having creepers inviting bees.

सहस्रसंख्यैर्गगनं शिरोभिः पादैर्भुवं व्याप्य वितिष्ठमानम् ।

विलोचनस्थानगतोष्णरश्मिनिशाकरं साधुहिरण्यगर्भम्॥4॥

The mountain, with thousands of peaks and thousands of nearby hillocks remained spreading over the earth, with the Sun

and the Moon becoming two eyes and thus resembled the Absolute in the form of the golden egg having thousands of heads and thousands of feet, with the Sun and the Moon as the eyes.

क्वचिज्जलापायविपाण्डुराणि धौतोत्तरीयप्रतिमच्छवीनि ।

अभ्राणि विभ्राणमुमाङ्गसङ्गविभक्तभस्मानमिव स्मरारिम्॥5॥

In some parts, it bore clouds white due to the absence of water, which looked like white upper garments and resembled Lord Śiva, on whom the holy ashes remained only on some parts of the body due to the embrace of Pārvatī.

छायां निजस्त्रीचटुलालसानां मदेन किञ्चिच्चटुलालसानाम् ।

कुर्वाणमुत्पिञ्जलजातपत्रैर्विहङ्गमानां जलजातपत्रैः॥6॥

It provided shades with umbrellas in the form of lotuses having dense petals, to birds which were addicted to the prattlings of their spouses and which were unsteady due to intoxication.

स्कन्धाधिरुढोज्ज्वलनीलकण्ठानुर्वीरुहः श्लिष्टतनूनहीन्द्रैः ।

प्रनर्तितानेकलताभुजाग्रान् रुद्राननन्तानिव धारयन्तम्॥7॥

It supported countless trees, whose trunks were occupied by peacocks and whose roots were intertwined by snakes, which had hands in the form of creepers and which appeared as if they were Rudras whose necks were blue in colour and whose bodies were encircled by snakes and whose hands had dance movements at their tips.

विलम्बिनीलोत्पलकर्णपूराः कपोलभित्तीरिव रोध्रगौरीः ।

नवोलपालांकृतसैकताभाः शुचीरपः शेवलिनीर्दधनम्॥8॥

It bore waters which were pure, which were having weeds, which looked like grass-filled sandy ground, which had ear-ornaments in the form of blue lotuses, which were pale due to the pollen grains of *Lodhra* flowers and which thus looked like the cheeks of women.

राजीवराजीवशलोलभृङ्गं मुष्णन्तमुष्णं ततिभिस्तरुणाम् ।

कान्तालकान्ता ललनाः सुराणां रक्षोभिरक्षोभितमुद्वहन्तम्॥9॥

The mountain consisted of moving bees controlled by lotus flowers and it removed heat with the cluster of its trees and had in it celestial damsels who were having beautiful curls of hair and who were protected from the fear of demons.

मुदे मुरारेरमरैः सुमेरोरानीय यस्योपचितस्य शृङ्गैः ।

भवन्ति नोदामगिरां कवीनामुच्छ्रायसौन्दर्यगुणा मृषोद्याः॥10॥

The height and other qualities of that mountain the size of which was augmented by the peaks of Mount Meru brought by the gods for the pleasure of Lord Kṛṣṇa were never matters of mere false words for poets of unlimited expression.

यतो महार्घाणि भृतान्यनूनैः प्रस्थैर्मुहुर्भूरिभिरुच्छिखानि ।

आद्यादिव प्रापणिकादजस्रं जग्राह रत्नान्यमितानि लोकः॥11॥

People always received profuse jewels, which were precious, which were borne by the valleys of the mountain, which had prominent rays of lustre on them 'from the mountain as if from a rich merchant.

अखिद्यतासन्नमुदग्रतापं रविन्दधानेऽप्यरविन्दधाने ।

भृङ्गावलिर्यस्य तटे निपीतरसा नमत्तामरसा न मत्ता॥12॥

In the valley of that mountain, which had the Sun having intense heat stationed nearby, but which had lotuses grown within it, bees did not feel any fatigue, having tasted honey and becoming intoxicated and also having drooping lotus flowers for shade.

यत्राधिरूढेन महीरुहोच्चैरुन्निद्रपुष्पाक्षिसहस्रभाजा ।

सुराधिपाधिष्ठितहस्तिमल्ललीलां दधौ राजतगण्डशैलः॥13॥

The silvery rock of the mountain possessed the beauty of the Airāvata elephant on which was mounted Lord Indra, due to the tree grown over it with thousand of eyes in the form of flowers.

विभिन्नवर्णा गरुडाग्रजेन सूर्यस्य रथ्याः परितः स्फुरन्त्या ।

रत्नैः पुनर्यत्र रुचं रुचा स्वामानिन्यिरे वंशकरीरनीलैः॥14॥

The horses of the Sun, which were converted to different colours by Aruṇa, his charioteer, regained their natural colour there due to the emerald gems having the lustre of bamboo sprouts which spread to the surroundings.

यत्रोज्झिताभिर्मुहम्बुवाहैः समुन्नमद्भिर्न समुन्नमद्भिः ।

वनं वबाधे विषपावकोत्या विपन्नगानामविपन्नगानाम्॥15॥

In that mountain, the calamity arising from the poisonous fire of snakes did not affect the forest consisting of trees having snakes on them, as it was wet due to the water released by high rising clouds.

वमद्भिरुष्णांशुकरावमर्षात् कार्षाणवं धाम पतङ्गकान्तैः ।

शशंस यः पात्रगुणाद्गुणानां सङ्क्रान्तिराक्रान्तगुणान्तरेति॥16॥

With the example of sunstones, which, due to the contact with the rays of the sun, reached the qualities of fire, the mountain reiterated the fact that when qualities are transferred from one object to the other, its enhancement takes place due to the inherent qualities of the recipient.

दृष्टोऽपि शैलः स मुहुर्मुहारेरपूर्वविदस्मयमाततान ।

क्षणे क्षणे यन्नवतामुपैति तदेव रूपं रमणीयतायाः॥17॥

Even though Lord Kṛṣṇa saw that mountain again and again, it created wonder in him as if it were something new. Indeed, beauty is that which is characterised by the form which appears new at every moment.

उच्चारणज्ञोऽय गिरां दधानमुच्चा रणत्पक्षिगणास्तटीस्तम् ।

उत्कंधरं द्रष्टुमवेक्ष्य शौरिमुत्कं धरं दारुक इत्युवाच॥18॥

There upon, Dārūka, who was adept in speech on seeing Lord Kṛṣṇa raising his neck to look at the mountain again, which was having high slopes with chirping birds in them, spoke to him thus.

आच्छादितायतदिगम्बरमुच्चकैर्गा-

माक्रम्य च स्थितमुदग्रविशालशृङ्गम् ।

मूर्ध्नि स्खलत्तुहिनदीधितिकोटिमेन-

मुद्वीक्ष्य को न भुवि विस्मयते नगेशम्॥19॥

“Who will not be filled with amazement on seeing this huge mountain which has covered the lengthy directions and the sky, which has lofty peaks, and on whose crest shines the moon, which is like Lord Śiva, who has clothes in the form of the directions, who has mounted on the bull with prominent horns, and who has the crescent on his head.

उदयति विततोर्ध्वरश्मिरज्जावहिमरुचौ हिमधाम्नि याति चास्तम् ।

वहति गिरिस्यं विलम्बिघण्टाद्वयपरिवारितवारणेन्द्रलीलाम्॥20॥

When the Sun raises with rays spreading up and the Moon sets, this mountain gains the grace of a huge elephant on which are placed two gangs on either side.

वहति यः परितः कनकस्थलीः सहरिता लसमाननवांशुकाः ।

अचल एष भवानिव राजते सहरितालसमाननवांशुकः॥21॥

This mountain, which has fresh shining rays and which consists of golden slopes with grass over them looks like you having yellow robes resemble yellow orpiment.

पाश्चात्यभागमिह सानुषु सन्निषणाः

पश्यन्ति शान्तमलसांद्रतरांशुजालम् ।

संपूर्णलब्धललनालपनोपमान-

मुत्सङ्गसङ्ग्रहणस्य हिमांशुमूर्तेः॥22॥

People sitting on this mountain see the other side of the moon, which has thick rays due to the absense of the spot, and consequently which has become the perfect object of comparison for the face of a girl.

कृत्वा पुंवत्पातमुच्चैर्भृगुभ्यो मूर्ध्नि ग्राव्णां जर्जरा निर्झरौघाः ।

कुर्वन्ति धामुत्पतन्तः स्मरार्तस्वलोकस्त्रीगन्निर्वाणमत्र॥23॥

ŚISUPĀLAVADHA of Mahākavi Māgha / 79

Here, the streams of water, falling down on the heads of rocks, get scattered and going up in the sky soothe the bodies of the women in heaven who are afflicted by passion, like old men, who take the life of recluses of the forest, who commit suicide by falling down on rocks as ordained in scriptures and who, after their bodies are scattered attain heaven and join the company of women to soothe them in their love-sickness.

स्थगयन्त्यमूः शमितचातकार्तस्वरा

जलदास्तडित्तुलितकान्तकार्तस्वराः ।

जगतीरिह स्फुरितचारुचामीकराः

सवितुः क्वचित् कपिशयन्ति चामी कराः॥24॥

Here, at some places, clouds, which have quietened the wailing sounds of Cetaka birds and which, with their streaks of lightning resembling gold cover up the earth. At some other places, these rays of the Sun, lighting up exquisite pieces of gold, render the earth golden.

उत्क्षिप्तमुच्छ्रितसितांशुकरावलम्बै-

रुत्तम्भितोडुभिरतीवतरां शिरोभिः ।

श्रद्धेयनिर्झरजलव्यपेदशमस्य

विष्वक् तटेषु पतति स्फुटमन्तरिक्षम्॥25॥

Indeed, the sky, which is held by the hand-like rays of the moon, when being tossed by the firmly placed peaks of the mountain touching even the stars, evidently fit to be called the waters of rivers, appears as if falling down on its slopes.

एकत्र स्फटिकतटांशुभिन्ननीरा नीलाश्मद्युतिभिदुराम्भल्सोऽपरत्र ।

कालिन्दीजलजनितश्रियः श्रयन्ते वैदग्धीमिह सरितः सुरापगायाः॥26॥

Here, at one place, with water interspersed with the rays of the crystal banks and at another place, with water mixed with the rays of sapphire, the rivers gain the beauty of Gaṅgā, whose lustre is enhanced with the waters of Yamunā.

इतस्ततोऽस्मिन् विलसन्ति मेरोः समानवप्रे मणिसानुरागाः

स्त्रियश्च पत्न्यौ सुरसुन्दरीभिः समा नवप्रेमणि सानुरागाः॥27॥

In this mountain, the slopes of which resemble those of Meru, the lustre of slopes made of precious stones spread hither and thither. Women also, who are in love with their dear ones, and who are equal to the celestial women are engaged in various sports here and there.

उच्चैर्महारजतराजिविराजितासौ

दुर्वर्णभित्तिरिह सान्द्रसुधासवर्णा ।

अभ्येति भस्मपरिपाण्डुरितं स्मरारे-

रुद्धस्निलोचनललामललाटलीलाम्॥28॥

The silver wall of this mountain, which shines forth with golden streaks in it, having the colour of white lime, acquires the grace of the forehead, rendered beautiful with the fiery eye, of Lord Śiva who is white with holy ash.

अयमतिरजटाः प्रकामगुर्वीरलघुविलम्बिपयोधरोपरुद्धाः ।

सततमसुमतामगम्यरूपाः परिणतदिक्करिकास्तटीर्विभर्ति॥29॥

This mountain bears slopes, which are very hard and of great quality, which are concealed by huge clouds, which are not easy to reach for living beings, which are hit by the tusks of the elephants of all directions, as if they were women who are extremely old, who are huge in size, who have heavily hanging breasts, and who cannot be enjoyed by people.

धूमाकारं दधति पुरः सौवर्णे वर्णेनाग्नेः सदृशि तटे पश्यामी ।

श्यामीभूताः कुसुमसमूहेऽलीनां लीनां श्रेणीमिह तरवो बिभ्राणाः॥30॥

Look, here the trees, which bear herds of bees submerged in the clusters of flowers, in the golden slope of the mountain which resembles fire in colour, assume the form of smoke due to their being turned into black.

व्योमस्पृशः प्रथयता कलधौतभिन्ती-

रुन्निद्रपुष्पचणचम्पकतुल्यभासः ।

सौमेरवीमधिगतेन निकुञ्जशोभा-

मेतेन भारतमिलावृतवद्विभाति॥३१॥

This landscape of Bhāratavarṣa actually shines forth like Ilāvṛttakhaṇḍa due to this mountain, which presents golden peaks, which are high and which are reddish brown in colour due to the Campaka trees full of blossomed flowers, and which possess the lustre of the Sumeru mountain.

रुचिरचित्रतनूरुहशालिभिः प्रचलितैः परितः प्रियकव्रजैः ।

विविधरत्नमयैरभिभात्यसाववयवैरिव जङ्गमतां गतैः॥३२॥

This mountain shines forth with herds of Priyaka deer, which are beautiful with their charming hair and which move everywhere as if these were actually its own limbs full of jewels suddenly becoming mobile.

कुशेशयैरत्र जलाशयोषिता मुदा रमन्ते कलभा विकस्वैः ।

प्रगीयते सिद्धगणैश्च योषितामुदारमन्ते कलभा विकस्वैः॥३३॥

Here, the elephants, which have entered the lakes play with blooming lotuses delightfully. The groups of Siddhas also sing loudly in the vicinity of their women in sweet emotional notes.

आसादितस्य तमसा नियतेर्नियोगा-

दाकाङ्क्षतः पुनरुपक्रमणेन कालम् ।

पत्युस्त्विषामिह महौषधयः कलत्र-

स्थानं परैरपरिभूतममूर्धजन्ते॥३४॥

Here the luminous herbs assume the state of being the wives of the Sun, without having any occasion for humiliation, when the Sun gets separated from his wives in the form of hues at the time of his setting caused by fate and he yearns for reunion.

पुरः पतिस्कन्धनिषण्णबालप्रवालहस्ताः प्रमदा इवात्र ।

पुष्पेक्षणैर्लम्बितलोचकैर्वा मधुव्रतव्रातवृत्तैर्व्रतत्यः॥३५॥

Here, the creepers, which have hand-like foliage stuck on the trunks of great trees, and which have eyes having collyrium in the form of flowers concealed by bees, look like damsels.

विहगाः कदम्बसुरभाविह गाः कलयन्त्यनुक्षणमनेकलयम् ।

भ्रमयन्नुपैति मुहुरभ्रमयं पवनश्च धूतनवनीपवनः॥३६॥

On this mountain, which is fragrant due to the Kadamba flowers, birds produce words of different harmony. Air also, tossing the Nipa forests comes out by sweeping away the clouds.

विद्वद्भिरागमपरैर्विवृतं कथंचित्

श्रुत्वापि दुर्ग्रहमनिश्चितधीभिरन्यैः ।

श्रेयान् द्विजातिरिव हन्तुमघानि दक्षं

गूढार्थमेष निधिमन्त्रगणं विभर्ति॥३७॥

This mountain possesses hidden treasures which can be understood only by scholars adept in geological knowledge which is beyond the range of people of unsteady wit, and which can remove all evils, just as a worthy twice-born Brāhmaṇa possesses knowledge about Mantras, which is revealed with great difficulty by scholars adept in Vedas, which cannot be comprehended by people of unsteady intelligence even after hearing it, which has hidden meaning beneath which is capable of removing sin.

बिम्बोष्ठं बहु मनुते तुरङ्गवक्त्रश्चुम्बन्तं मुखमिह किन्नरं प्रियायाः ।

श्लिष्यन्तं मुहुरतिरोऽपि तं निजस्त्रीमुत्तुङ्गस्तनभरभङ्गभीरुमध्याम्॥३८॥

Here, the horse-faced beings admire Kinnaras, who are human beings having the bodies of horses, and who can kiss the faces of their loved ones. On the other hand, the human-faced Kinnaras also admire the horse-faced beings who are capable of embracing their beloveds whose slender waists are susceptible to be broken due to the weight of their breasts.

यदेतदस्यानुतटं विभाति वनं ततानेकतमालतालम् ।
न पुष्पितात्र स्थगितार्करश्मावनन्तताने कतमा लतालम्॥39॥

It can be asked which creeper does not flower properly in this forest of vast expanse obstructing Sun rays and consisting in numerous Tamāla and palm trees?

दन्तोज्ज्वलासु विमलोपलमेखलान्ताः
सद्रत्रचित्रकटकासु बृहन्नितम्बाः ।
अस्मिन् भजन्ति घनकोमलगण्डशैला
नार्योऽनुरूपमधिवासमधित्यकासु॥40॥

In this mountain, in the high grounds, which are brilliant with bowers of creepers [who have brilliant teeth] having valleys which are beautiful with precious stones [who have bangles which are beautiful with precious stones] women who are having girdles of spotless stones [having expansive spaces with spotless rocks,] massive hips and expansive cheeks [huge crests and rocks] find residence most appropriate for them as the high grounds resemble them and they resemble the high grounds.

अनतिचिरोज्झितस्य जलदेन चिर-
स्थितबहुबुद्बुदस्य पयसोऽनुकृतिम् ।
विरलविकीर्णवज्रशकला सकला-
मिह विदधाति धौतकलधौतमही॥41॥

Here, the silvery ground, interspersed with sparsely spread particles of diamond appears like the imitation of freshly showered rain which retains bubbles for quite some time.

वर्जयन्त्या जनैः सङ्गमेकान्ततस्तर्कयन्त्या सुखं सङ्गमे कान्ततः ।
योषयैष स्मरासन्नतापाङ्गया सेव्यतेऽनेकया सन्नतापाङ्गया॥42॥

This mountain is resorted by innumerable damsels of lowered side-glances and having pain due to the affliction of love, who avoid contact with people, finding pleasure in the union with their loved ones in solitude.

संकीर्णकीचकवनस्खलितैकवाल-

विच्छेदकातरधियश्चलितुं चमर्यः ।

अस्मिन् मृदुश्वसनगर्भतदीयरन्ध्र-

निर्यत्स्वरश्रुतिसुखादिव नोत्सहन्ते॥43॥

In this mountain, chowried deers, even though they are afraid that their one hair would be cut when they fall down in the thick forests of holed bamboos, nevertheless do not show any enthusiasm to move away as if due to the comfort caused by the musical notes emitting from them generated by the soft wind.

मुक्तं मुक्तागौरमिह क्षीरमिवाध्रै-

र्वापीष्वन्तर्लीनमहानीलदलासु ।

शस्त्रीश्यामैरंशुभिराशु द्रुतमम्भ-

श्छायामच्छामुच्छति नीलीसलिलस्य॥44॥

In this mountain, water, which is white in colour like pearls, showered by clouds and collected in lakes having blue stones underneath, being pervaded by the rays of the stones, assumes the lustre of the juice of the Indigo plants.

या न ययौ प्रियमन्यवधूभ्यः सारतरागमना यतमानम् ।

तेन सहेह बिभर्ति रहः स्त्री सा रतरागमनायतमानम्॥45॥

Whichever lady did not approach her husband even when he tried to be close to her, since she felt she was worthy of a more pronounced approach than the other ladies, would yearn for his union on this mountain so that her anger will be short lived?

भिन्नेषु रत्नकिरणैः किरणेष्विहेन्दो-

रुच्चावचैरुपगतेषु सहस्रसंख्याम् ।

दोषापि नूनमहिमांशुरसौ किलेति ।

व्याकोशकोकनदतां दधते नलिन्यः॥46॥

In this mountain, the lotuses in the lakes assume the plight of blossomed flowers even at night, when the Moon becomes a

hot Sun due to his rays becoming thousand in number when mixed with the rays emitted by various gems.

अपशङ्कमङ्कपरिवर्तनोचिताश्चलिताः पुरः पतिमुपैतुमात्मजाः ।

अनुरोदितिव करुणेन पत्रिणां विरुतेन वत्सलतयैष निम्नगाः॥47॥

This mountain seems to weep in distress due to the intense affection, through the sound of birds, as the rivers, which are fit to be carassed on his lap as daughters move away towards their husbands in the form of the ocean.

मधुकरविटपानमितास्तरुपंक्तीर्विभ्रतोऽस्य विटपानमिताः॥

परिपाकपिशङ्गलतारजसा रोधश्चकास्ति कपिशङ्गलता॥48॥

The slopes of this mountain which has trees that bow down due to their branches [which have attained the relish of bees who are the paramours] shine with a brown hue due to the pollen grain of flowers which fall down from creepers which are brownish due to ripening.

प्राग्भारतः पतदिहेदमुपत्यकासु

शृङ्गारितायतमहेभकराभमम्भः ।

संलक्ष्यते विविधरत्नकरानुविद्ध-

मूर्ध्वप्रसारितसुराधिपचापचारु॥49॥

Here the water falling down from the high region to nearby lower regions, looking like the long tusk of a great elephant decorated with pigments, being mingled with the rays of various stones appears like the rainbow of Indra spread upwards.

दधति च विकसिद्धिचित्रकल्पद्रुमकुसुमैरभिगुम्फितानिवैताः ।

क्षणमलघुविलम्बिपिञ्छदाम्नः शिखरशिखाः शिखिशेखरानमुष्या॥50॥

Also, the tufts of hair of this mountain in the from of peaks bear the decoration of the crest consisting of the plumes of the peacocks, having long hanging feathers which appear as if decorated with the flowers of the wish-yielding trees, which have blossomed in different colours.

सवधूकाः सुखिनोऽस्मिन्नवरतममन्दरागतामरसदृशः ।

नासेवन्ते रसवन्न नवरतममन्दरागतामरसदृशः॥51॥

Here in this mountain, divine beings, who are accompanied by their wives, whose eyes resemble lotus flowers, and who look like gods who have come down to the Mandara mountain enjoy the pleasure of intercourse.

आच्छाद्य पुष्पपटमेष महान्तमन्त-

रावर्तिभिर्गृहकपोतशिरोधराभैः ।

स्वाङ्गानि धूमरुचिमागुरवीं दधानै-

र्धूपायतीव पटलैर्नवनीरदानाम्॥52॥

This mountain, being covered by the cloth of the flowers seems to be smoking his limbs covering them with the veils of dark clouds which assume the nature of the lustre of the smoke of aloewood, and which possess the hue of the neck of the household pigeons.

अन्योन्यव्यतिकरचारुभिर्विचित्रैरत्रस्यन्नवमणिजन्मभिर्मयूखैः ।

विस्मेरान् गगनसदः करोत्यमुष्मिन्नाकाशे रचितमभित्ति चित्रकर्म॥53॥

The pictorial art, done without any wall, in the sky by the wonderful rays emitted by flawless stones which become beautiful due to their intermingling in this mountain causes astonishment to the gods.

समीरशिशिरः शिरःसु वसतां सतां जवनिका निकामसुखिनाम् ।

विभर्ति जनयन्नयं मुदमपामपायधवला बलाहकततीः॥54॥

This mountain, which is cool because of the winds possesses curtains in the form of clusters of clouds white due to the separation from water, causing pleasure to the good-natured people who reside on its top and who are perpetually happy.

मैत्र्यादिचित्तपरिकर्मविदो विधाय

केशप्रहाणमिह लब्धसबीजयोगाः ।

ख्यातिं च सत्त्वपुरुषान्यतयाधिगम्य

वाञ्छन्ति तामपि समाधिभृतो निरोद्धुम्॥55॥

Here, those engaged in yogic trance, who have attained glories of mind like love, having given up hardships like ignorance, and having attained meditative power, realising knowledge as distinct from the principles of matter and consciousness, try even to transcend that state.

मरकतमयमेदिनीषु भानोस्तरुविटपान्तरपातिनो मयूखाः॥

अवततशितिकण्ठकण्ठलक्ष्मीमिह दधति स्फुरिताणुरेणुजालाः ॥56॥

Here, the rays of the Sun, falling on the floor of emerald stones, through the branches of trees attain the lustre of the necks of peacocks who have bowed down.

या विभर्ति कलवल्लकीगुणस्वानमानमतिकालिमालया ।

नात्र कान्तमुपगीतया तया स्वानमा नमति कालिमालया॥57॥

Here, the herds of bees, very dark in colour, and always moving hither and thither, produce sound which resemble the sweet sounds of the lute; Due to this cluster of bees which woman, who has been humbled to give up her anger, does not prostrate before his lover?

सायं शशाङ्ककिरणहतचन्द्रकान्त-

निष्यण्णनीरनिकरेषु कृताभिषेकाः ।

अर्कोपलोललितवह्निभिरहि दीप्ता-

स्तीव्रं महाव्रतमिवात्र चरन्ति वप्राः॥58॥

Here, the slopes, being bathed at night by the waters emitted by the moonstones when being touched by the rays of the Moon, and being heated at the day-time by the fire emitted by the sunstones appear as if undergoing severe penance.

एतस्मिन्नधिकपयःश्रियं वहन्त्यः संक्षोभं पवनभुवा जवेन नीताः ।

वाल्मीकेरहितरामलक्ष्मणानां साधर्म्यं दधति गिरां महासरस्यः॥59॥

In this mountain, great lakes, possessing the charm of

excessive waters, being agitated by the speed of the wind, and having Sārāsa birds accompanied by their spouses, assume resemblance with the words of sage Vālmīki, which possess the grace of the monkeys and which are always accompanied by the story of Rāma and Lakṣmaṇa.

इह मुहुर्मुदितैः कलभैरवः प्रतिदिशं क्रियते कलभै रवः ।

स्फुरति चानुवनं चमरीचयः कनकरत्नभुवां च मरीचयः॥60॥

Here, sweet and frightening sound is made in every direction by happy elephants frequently. The Chowrie deers move about in every forest, along with the cluster of the hues of gold and precious stones.

त्वक्साररन्ध्रपरिपूरणरक्तगीति-

रस्मिन्नसौ मृदितपक्ष्मलरल्लाकाङ्गः ।

कस्तूरिकामृगविमर्दसुगन्धिरेति

रागीव सक्तिमधिकां विषयेषु वायुः॥61॥

In this mountain, the wind, creating music due to the filling up of the holes of the bamboos brushing against the bodies of hairy deers, fragrant due to the friction with the musk deer, shows extreme passion to sensory objects like a passionate lover.

प्रीत्यै यूनां व्यवहत्तपनं प्रौढध्वान्तं दिनमिह जलदाः ।

दोषामन्यं विदधति सुरतक्रीडायासश्रमशमपटवः॥62॥

Here, the clouds, concealing the Sun to the delight of the young people, adept in removing the fatigue from amorous sports, make dark days appear as if they are nights.

भग्नो निवासोऽयमिहास्य पुष्पैः सदानतो येन विषाणिनागः ।

तीव्राणि तेनोज्जति कोपितोऽसौ सदानतोयेन विषाणि नागः॥63॥

In this mountain, the serpent, which is provoked by the elephant having rut, which has uprooted the tree, which is its abode, and which is bent with the weight of flowers, emits intense poison.

प्रालेयशीतमचलेश्वरमीश्वरोऽपि

सान्द्रेभचर्मवसनाभरणोऽधिशेते ।

सर्वतुर्निवृत्तिकरे निवसन्नुपैति

न द्वन्द्वदुःखमिह किञ्चिदकिञ्चनोऽपि॥64॥

Even the god Śiva occupies the Himālaya, the snow-cold lord of mountains, after getting clad in thick elephant skin. But in this mountain which provides pleasure in all seasons, even a poor man does not experience the misery of heat and cold.

नवनगवनलेखाश्याममध्याभिराभिः

स्फटिककटकभूभिर्नाटयत्येष शैलः ।

अहिपरिकरभाजो भास्मनैरङ्गरागै-

रधिगतधवलिम्नः शूलपाणेरभिख्याम्॥65॥

This mountain, with these slopes full of crystals and being dark in colour due to the forests resembles in lustre of Lord Śiva, who has become white due to the covering of ash.

दधद्विरभितस्तटौ विकचवारिजाम्बू नदै-

र्विनोदितदिनक्लमाः कृतरुचश्च जाम्बूनदैः ।

निषेव्य मधु माधवाः सरसमत्र कादम्बरं

हरन्ति रतये रहः प्रियतमाङ्गकादम्बरम्॥66॥

Here, the Yādavas, whose fatigue of the day is removed by the rivers having blossomed lotuses and water on either shore, whose lustre is enhanced by golden ornaments, after drinking liquour made of sugarcane, stealthily remove the robes from the bodies of their loves, for amorous play.

दर्पणनिर्मलासु पतिते घनतिमिरमुषि

ज्योतिषि रुप्याभित्तिषु पुरः प्रतिफलति मुहुः ।

ब्रीडमसंमुखोऽपि रमणैरपहतवसनाः

काश्चनकन्दरासु तरुणीरिह नयति रविः॥67॥

Here, the Sun, even though he does not directly face them, causes bashfulness in young women, whose clothes are removed

by their spouses, when his rays, which remove thick darkness after falling on silvery walls, which are as clear as mirrors are again reflected in golden caves.

अनुकृतशिखरौघश्रीभिरभ्यागतेऽसौ

त्वयि सरभसमभ्युत्तिष्ठतीवाद्रिरुच्चैः ।

द्रुतमरुदुपनुन्नैरुन्नमाद्भिः सहेलं

हलधरपरिधानश्यामलैरम्बुवाहैः॥68॥

इति श्रीमाघभट्टविरचिते शिशुपालवधकाव्ये

रैवतकवर्णनं नाम चतुर्थः सर्गः॥4॥

When you approach him, this high mountain seems to stand up with these clouds, which are black like the robes of Balarāma, which resemble the crests of the mountain, and which go up sportively due to the fast winds."

Thus ends the fourth canto of Śiśupālavadha of Māghabhaṭṭa entitled 'The Description of Raivataka'.

शिशुपालवधकाव्ये

पञ्चमः सर्गः

इत्थं गिरः प्रियतमा इव सोऽव्यलीकाः

शुश्राव सूततनयस्य तदाव्यलीकाः ।

रन्तुं निरन्तरमियेष ततोऽवसाने

तासां गिरौ च वनराजिपटं वसाने॥1॥

Thus he (Lord Kṛṣṇa) heard the words of the son of the charioteer, which were like the loved ones bereft of any disheartening things and which were devoid of any falsehood. Thereupon, he wanted to entertain himself in the mountain which was robed in clothes in the form of clusters of forests.

तं स द्विपेन्द्रतुलितातुलतुङ्गशृङ्ग-

मत्युल्लसत्कदलिकावनराजिरुच्चैः ।

विस्ताररुद्धवसुधोऽन्वचलं चलाल

लक्ष्मीं दधत् प्रतिगिरेरलघुर्बलौघः॥2॥

That army, with its fluttering flags looking like the cluster of forests, pervading the earth with its expanse, acquiring the beauty of another mountain, started moving towards Raivataka, which had peaks resembling an elephant and which was unparelled.

भाखत्करव्यतिकरोल्लसिताम्बरान्ताः

सापत्रपा इव महाजनदर्शनेन ।

संविव्युरम्बरविराजि चमूसमुत्थं

पृथ्वीरजः करभकण्ठकडारमाशाः॥3॥

All the directions, whose sky limits were illumined by the contact with the rays of the Sun [whose cloth tips were unsteady due to the touch of the hands of the Sun trying to disrobe them], who appeared as if shy with the sight of people, wore the dust of the earth raised by the army shining in the sky [appearing like a cloth] which was tawny in colours like the neck of a camel.

आवर्तिनः शुभफलप्रदशुक्तियुक्ताः

संपन्नदेवमणयो भृतरन्ध्रभागाः ।

अश्वाः प्यधुर्वसुमतीमतिरोचमाना-

स्तूर्णं पयोधय इवोर्मिभिरापतन्तः॥4॥

Horses, having winding curls of hair, possessing hair in the chest indicative of auspicious results, having curls of hair in their necks, having flashy sides, and shining forth prominently, covered the earth with their gaits like an ocean which possesses whirlpools, which has divine gems like Kaustubha in it, and which is full on either bank, covering the earth with its waves.

आरक्षमग्नवमन्य सृणिं शिताग्र-

मेकः पलायत जवेन कृतार्तनादः ।

अन्यः पुनर्मुहुर्दुदल्पवतास्तभार-

मन्योन्यतः पयि वताविभितामिभोष्ट्रौ॥5॥

In the path, the elephant and the camel became frightened with each other. The one, the elephant, ignoring the goad of sharp edge, and wailing pathetically, fled quickly. The other, on the other hand, discarding the baggage, repeatedly jumped forward.

आयस्तमैक्षत जनश्चटुलाग्रपादं

गच्छन्तमुच्चलितचामरचारुमश्वम् ।

नागं पुनर्मुहुसलीलनिमीलिताक्षं

सर्वः प्रियः खलु भवत्यनुरूपचेष्टः॥6॥

People watched, as if being captivated, the horse with its front feet being mobile, which were attractive due to the chowries moving up and which was moving ahead, as well as the elephant

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which had closed its eyes sportively. Indeed, every object which has congenial movements is dear to all.

त्रस्तः समस्तजनहासकरं करेणो-

स्तावत् खरः प्रखरमुल्लसयांचकार ।

यावच्चलासनविलोलनितम्बबिम्ब-

विस्रस्तवस्त्रमवरोधवधूः पपात॥7॥

The donkey, which was frightened by the she-elephant suddenly jumped forward causing laughter in all people, till the maid of the harem fell down with her dress falling from her hip in the dislocated seat.

शैलोपशल्यनिपतद्रथनेमिधारा-

निष्पिष्टनिष्ठुरशिलातलचूर्णगर्भाः ।

भूरेणवो नभसि बद्धपयोदचक्रा-

श्चक्रीवदङ्गरुहधूम्ररुचो विसस्रुः॥8॥

The dust which had particles of hard rock powdered by the rims of the wheels of chariots moving on the side of the Raivataka mountain, which were smoke-coloured like the hair of the donkeys which formed a mass like cloud in the sky went up.

उद्यत्कृशानुशकलेषु खुराभिघाता-

द्धमीसमायतशिलाफलकाचितेषु ।

पर्यन्तवर्त्सु विचक्रमिरे महाश्वाः

शैलस्य दर्दुरपुटानिव वादयन्तः॥9॥

Huge horses moved through the paths of the mountain in which sparks of fire were produced by their hooves, which were pervaded by slabs of rock of even and large size, as if they were playing drum.

तेजोनिरोधसमतावहितेन यन्त्रा

सम्यक्कषात्रयविचारविदा नियुक्तः ।

आरट्टजश्चटुलनिष्ठुरपातमुच्चै-

श्चित्रं चकार पदमर्धपुलालयेन॥10॥

The horse, which was directed by the rider concentrating on the equanimity caused by the control of its speed, and which was aware of the three-fold employment of the wip (soft, medium and cold) made a striking mode of gait involving the quick and steady stamp of its feet.

नीहारजालमलिनः पुनरुक्तसान्द्राः

कुर्वन् वधूजनविलोचनपक्षमालाः ।

क्षुण्णः क्षणं यदुबलैर्दिवमातितांसुः

पांसुर्दिशां मुखमतुत्यपदुत्यितोऽद्रेः॥11॥

The dust raised by the army of the Yadus, dark like a thick storm, rendering the garland of the eyelashes of women doubly thick in appearance, rose from the mountain and desirous of ascending the sky, covered the faces of all the four directions.

उच्छिद्य विदिष इव प्रसभं मृगेन्द्रा-

निन्द्रानुजानुचरभूपतयोऽध्यवात्सुः ।

वन्येभमस्तकनिखातनखाग्रमुक्त-

मुक्ताफलप्रकरभाञ्जि गुहागृहाणि॥12॥

The vassal kings of Lord Kṛṣṇa, after forcibly killing lions, as if they were enemies occupied their cave homes having numerous pearls scattered from their nail tips which had been immersed in the foreheads of the wild elephants [killed by them].

विभ्राणया बहुलजापकपङ्कपिङ्ग-

पिञ्छावचूलमनुमाधवधाम जज्ञुः ।

चञ्च्वग्रदष्टचटुलाहिपताकयान्ये

स्वावासभागमुरगाशनकेतुयपष्टया॥13॥

Some other kings entered their own quarters near the residence of Lord Kṛṣṇa, which could be identified by the flagpost, occupied by Garuḍa biting the trembling snake and having his chowries in the form of plumes ruddish in colour like thick red lac.

छायामपास्य महतीमपि वर्तमाना-

मागामिनीं जगृहिरे जनतास्तरूणाम् ।

सर्वो हि नोपनतमप्यपचीयमानं

वर्धिष्णुमाश्रयमनागतमभ्युपैति॥14॥

People abandoning even the expansive shades of the trees of the present took refuge in the oncoming shades of future. Indeed, all people accept shelter even when it is yet to come, if it is growing, and not that which is weakening even if it is close at hand.

अग्रेगतेन वसतिं परिगृह्य रम्या-

मापात्यसैनिकनिराकरणाकुलेन ।

यान्तोऽन्यतः प्लुतकृतस्वरमाशु दूरा-

दुद्वाहुनाजुहुविरे मुहुरात्मवर्ग्याः॥15॥

People belonging to their company, who lost their ways were called back with elongated calls and raised hands again and again by their friends who had found nice shelters early, in their attempt to ward off soldiers marching towards the same place.

सिक्ता इवामृतजलेन मुहुर्जनानां

क्लान्तिच्छिदो वनवनस्पतयस्तदानीम् ।

शाखावसक्तवसनाभरणाभिरामाः

कल्पद्रुमैः सह विचित्रफलैर्विरेजुः॥16॥

Then the trees of the forests, which destroyed the fatigue of the people again and again, as if irrigated by nectar, which were charming due to the clothes and ornaments hung on them by the soldiers, and which had a variety of fruits on them shone like wish-yealding trees which were wet with nectar, which had clothes and ornaments on them and which had various fruits hanging on them.

यानाज्जनः परिजनैरेवरोप्यमाणा

राज्ञीर्नरापनयनाकुलसौविदल्लाः ।

सस्तावगुण्ठनपटक्षणलक्ष्यमाण-

वक्त्रश्रियः सभयकौतुकमीक्षते स्म॥17॥

People looked at royal women with fear and curiosity who were being lifted out of vehicles by the servants, accompanied by chamberlains engaged in warding off the on-lookers and who had removed their veils, thus revealing their beauty for a while.

कण्ठावसक्ततनुबाहुलतास्तुरङ्गा-

द्राजावरोधनवधूरवतारयन्तः ।

आलिङ्गनान्यधिकृताः स्फुटमापुरेव

गण्डस्थलं शुचितया न चुचुम्बुरासाम्॥18॥

The chamberlain, who lifted down the women of the royal harem definitely received embraces from them since they were encircled with their hands on their necks by the latter; but they did not kiss on the cheeks of these women due to their purity of conduct.

दृष्टेव निर्जितकलापभरामधस्तात्

व्याकीर्णमाल्यकवरां कवरीं तरुण्याः ।

प्रादुदुवत् सपदि चन्द्रकवान् दुमाग्रात्

संघर्षिणा सह गुणाभ्यधिकैर्दुरासम् ॥19॥

The peacocks suddenly flew away from the top of the tree, on seeing in the ground the bunch of hair of a damsel, which had beautiful flowers in the fastened garlands and which had outclassed the plumage of the former. Indeed, it is not possible for a competitive person to remain together with a rival of superior qualities.

रोचिष्णुकाञ्चनचयांशुपिशङ्गिताशा

वंशध्वजैर्जलदसंहतिमुल्लिखन्त्यः ।

भूभर्तुरायतनिरन्तरसन्निविष्टाः

पादा इवाभिवभुरावलयो स्थानाम्॥20॥

Chariots, making all the directions golden in colour with

the rays of the glittering gold, touching the clouds with their flag-staffs, being parked in a long line without any gaps, shone like the adjacent mountains of Raivataka, which brightened the directions with golden rays, which touched the skies with the bamboo trees and which stood close to each other.

छायाविधायिभिरनुज्झितभूतिशोभै-

रुच्छ्रायिभिर्बहुलापाटलधातुरागैः ।

दूष्यैरिव क्षितिभृतां द्विरदैरुदार-

तारावलीविरचनैर्यरुचन् निवासाः॥21॥

The abodes of kings shone with elephants which were charming, which did not abandon the grace caused by the holy ashes, which were tall, which possessed pearls in them, which looked like clouds causing sunshade, which had not forsaken grace, which were massive in size, and which had ropes on them.

उत्क्षिप्तकाण्डपटकान्तरलीयमान-

मन्दानिलप्रशमितश्रमधर्मतोयैः ।

दूर्वाप्रवालसहजास्तरणेषु भेजे

निद्रासुखं वसनसद्यसु राजादारैः॥22॥

The pleasure of sleep was enjoyed in the dwelling tents, which were having natural bed sheets in the form in Dūrvā grass, by the queens whose sweat was removed by the gentle wind coming in through the pieces of cloth swept by its flow.

प्रस्वेदवारिसविशेषविषक्तमङ्गे

कुर्यासकं क्षतनखक्षतमुत्क्षिपन्ती ।

आविर्भवद्भनपयोधरबाहुमूला

च्छातोदरी युवदशां क्षणमुत्सवोऽभूत्॥23॥

A lady of slim belly, who was removing her coat, soaked in sweat, exposing the nailbites, became a festival to the eyes of the youngsters with her breasts and shoulders being revealed in the process.

यावत् स एव समयः सममेव ताव-

दव्याकुलाः पटमयान्यभितो वितत्य ।

पर्यापतत् क्रयिकलोकमगण्यपण्य-

पूर्णापणं विपणिनो विपणिं विभेजुः॥24॥

At the same time, merchants, calm in their disposition, setting up shops in the form of tents frequented by buyers, having innumerable articles for sale, set up separate streets.

अल्पप्रयोजनकृतोरुत्तरप्रयासै-

रुद्गूर्णलोष्टलगुडैः परितोऽनुबद्धम् ।

उद्यातमुद्द्रुतमनौकहजालमध्या-

देकः शशं गुणमनल्पमवन्नवाप॥25॥

A man, rescuing a deer, which came out of the woods, being encircled by people with raised lumps of soil and stones, who were engaged in a great effort to secure a trivial object, attained great religious merit (through his action)

त्रासाकुलः परिपतन् परितो निकेतान्

पुंभिर्न कैश्चिदपि धन्विभिरन्वबन्धि ।

तस्थौ तथापि न मृगः कचिदङ्गनाभि-

रांकर्णपूर्णनयनेषुहतेक्षणश्रीः॥26॥

The terrified deer, which was speeding past the houses, was not followed by any archer; still, it did not stop anywhere, being robbed of the grace of its eyes by the arrows in the form of the glances emitting from the eyes which stretched up to the their ears of damsels.

स्वास्तीर्णतत्परचितावसथः क्षणेन

वेश्याजनः कृतनवप्रतिकर्मकाम्यः ।

खिन्नानखिन्नमतिरापततो मनुष्यान्

प्रत्यग्रहीच्चिरनिविष्ट इवोपचारैः॥27॥

People who turned up with fatigue were received in houses in which beds were prepared quickly by courtezans who appeared

attractive due to fresh make-up, who were enthusiastic, and who appeared as if they were staying there for long.

सस्तुः पयः पपुरनेनिजुरम्बराणि
जक्षुर्बिसं धृतविकासिबिसप्रसूनाः ।
सैन्याः श्रियामनुपभोगनिरर्थकत्व-
दोषप्रवादमृजन् नगनिम्नगानाम्॥28॥

The soldiers bathed, drank water, washed their clothes and ate the lotus stalks, holding blossomed lotus flowers in their hands. Thus they removed the defect of being useless occurring in the rivers flowing from the mountain caused by their non-usage.

नाभीह्रदैः परिगृहीतरयाणि निम्नैः
स्त्रीणां बृहज्जघनसेतुनिवारितानि ।
जम्बुर्जलानि जलमण्डुकवाद्यवल्गु-
वल्गद्धनस्तनतटस्खलितानि मन्दम्॥29॥

The waters flowed slowly, being obstructed in their speed by women by their navels, which were like wells and held up by their hips which were like dams, and being diverted by their breasts which were dancing beautifully when they were beating water like a drum.

आलोलपुष्करमुखोल्ललितैरभीक्ष्ण-
मुक्षांबभ्रुवुरभितो वपुरम्बुवर्षैः ।
खेदायतश्वसितवेगनिरस्तमुग्ध-
मूर्धन्यरत्ननिकरैरिव हास्तिकानि॥30॥

The herds of elephants sprinkled their bodies again and again with showers of water coming out of their tossing trunks as if they were pearls coming out of their majestic temples due to the force of their deep breathing caused by exertion.

ये पक्षिणः प्रथममम्बुनिधिं गतास्ते

येऽपीन्द्रपाणितुलितायुधतूनपक्षाः ।

ते जम्बुरद्रिपतयः सरसीं विगाढु-

माक्षिप्तकेतुकुथसैन्यगजच्छलेन॥३१॥

Those mountains having wings which had gone to the oceans first and those whose wings were cut off by the thunderbolt wielded by Indra-both of them went to the lakes to bathe as elephants, whose flagposts and cover-clothes were being removed.

आत्मानमेव जलधेः प्रतिबिम्बिताङ्ग-

मूर्ध्नो महत्यभिमुखापतितं जवेन ।

क्रोधादधावदपभीरतितूर्णमन्य-

नागाभियुक्त इव युक्तमहो महेभः॥३२॥

A huge elephant, looking at its own reflection in the massive wave coming face to face to it all on a sudden started running towards it angrily without any fear as if encountering another elephant. Very befitting, indeed!

नादातुमन्यकरिमुक्तमदाम्बुतितं

धूताङ्कुशेन न विहातुमपीच्छताम्भः ।

रुद्धे गजेन सरुषा सरितोऽवतारे

रिक्तोदपात्रकरमास्त चिरं जनौघः॥३३॥

People waited for long with empty vessels, being obstructed at the entrance of the river, by an angry elephant which did not want to accept or reject the water, which was bitter with the taste of the rut released by another elephant, being obstructed by its goad.

पन्थानमाशु विजहीहि पुरा स्तनौ ते

पश्यन् प्रतिद्विरदकुम्भविशङ्किचेताः ।

स्तम्बेरमः परिणिनंसुरसावुपैति

शिङ्गैरगद्यत ससंभ्रममेवमेका॥३४॥

Parasites told some woman with great agitation. "Get away from this path! This elephant is coming from to strike you, with the apprehension that your breasts are the crest of a rival elephant".

कीर्णं शनैरनुकपोलमनेकपानां

हस्तैर्विगाढमदतापरुजः शमाय ।

आकर्णमुल्ललितमसु विकसिकाश-

नीकाशमाप समतां सितचामरस्या॥35॥

The water, slowly sprinkled for removing the pain of the excessive rut of the elephants on their cheeks, which spread up to their ears, which resembled the blossomed Kāśa flower attained the status equal to a white chowrie.

गण्डूषमुज्झितवता पयसः सरोषं

नागेन लब्धपरवारणमारुतेन ।

अम्भोधिरोधसि पृथुप्रतिमानभाग-

रुद्धोरुदन्तमुसलप्रसरं निपेते॥36॥

An elephant, which angrily gave up the water taken in its mouth on receiving the odour of its rival, fell down in the water of the lake, being obstructed in the movements of its pestle like tusks by the metal part on the tusks.

दानं ददत्यपि जलैः सहसाधिरूढे

को विद्यमानगतिरासितुमुत्सहेत ।

यद् दन्तिनः कटकटाहतटान्मिमङ्क्षो-

र्मङ्क्षूदपाति परितः पटलैरत्तीनाम्॥37॥

Which person capable of movements [having some other recourse] will be interested in staying with one who is resorted by senseless people [who is submerged by water] all on a sudden, even though the latter is a donor [exudes rut?] Therefore, the flocks of bees suddenly came out of the cavity of the cheeks of an elephant which was eager to immerse in water.

अन्तर्जलौघमवगाढवतः कपोलौ

हित्वा क्षणं विततपक्षतिरन्तरिक्षे ।

द्रव्याश्रयेष्वपि गुणेषु रराज नीलो

वर्णः पृथग्गत इवालिगणो गजस्य॥38॥

The flock of bees, which remained for a moment in the air with spreaded wings after forsaking the cheeks of the elephant sinking in water shone forth as if it were the dark colour of the elephant, which separated itself from the latter even though qualities are essentially dependant on substances to which they belong.

संसर्पिभिः पयसि गैरिकरेणुरगै-

रम्भोजगर्भरजसाङ्गविषङ्गिणा च ।

क्रीडोपभोगमनुभूय सरिन्महेभा-

वन्योन्यवस्त्रपरिवर्तमिव व्यधाताम्॥39॥

The river and the elephant, with the red dust particles of the mountain of the former and the pollen grains of lotus stuck in the body of the latter spreading to each other seemed to exchange their dresses after a sexual intercourse.

यां चन्द्रकैर्मदजलस्य महानदीनां

नेत्रश्रियं विकसतो विदधुर्गजेन्द्राः ।

तां प्रत्यवापुरविलम्बितमुत्तरन्तो

धौताङ्गलग्नवनीलपयोजपत्रैः॥40॥

The elephants, when they came out of waters immediately got back the grace of the eyes of the great rivers, provided by them with the circular forms of the rut spreading in water, through the dark leaves of the lotuses which stuck on their wet bodies.

प्रत्यन्यदन्ति निशिताङ्कुशदूरभिन्न-

निर्याणनिर्यदसृजं चलितं निषादी ।

रोद्धुं महेभमपरिब्रटिमानमागा-

दाक्रान्तितो न वशमेति महान् परस्य॥41॥

The man riding the huge elephant was not able to control it, which was accosting another elephant and from which blood was oozing at its top of head which was deeply wounded by the sharp goad applied to it. A great person does not indeed surrender to another simply through force.

सेव्योऽपि सानुनयमाकलनाय यन्त्रा
नीतेन वन्यकरिदानकृताधिवासः ।

नाभाजि केवलमभाजि गजेन शाखी
नान्यस्य गन्धमपि मानभृतः सहन्ते॥42॥

The tree, to which the rider brought the elephant with great persuasion to fasten it which was having the smell of the rut of the wild elephants, was not accepted by the elephant even though it was to be accepted. On the other hand, it was uprooted. Indeed, proud ones do not tolerate even the smell of others.

अद्रीन्द्रकुञ्जचरकुञ्जरगण्डकाष-
सङ्क्रान्तदानपयसो वनपादपस्य ।
सेनागजेन मथितस्य निजप्रसूनै-
र्मम्ले यथागतमगामि कुत्तरैलीनाम्॥43॥

The flowers of that tree, which was having the rut of the wild elephants residing in the caves of the huge mountain, when they rubbed their cheeks on it, and which was crushed by the elephant of the army became faded. The herds of bees also went away as they came.

नोच्चैर्यदा तरुतलेषु ममुस्तदानी-
माधोरणैरभिहिताः पृथुमूलशाखाः ।
बन्धाय चिच्छिदुरिभास्तरसात्मनैव
नैवात्मनीनमथवा क्रियते मदान्यैः॥44॥

The elephants, when they were not contained underneath the tall trees removed their huge branches at the behest of the riders for being fastened to them. Those who are blind with intoxication do not perform things which are beneficial to them.

उष्णोष्णशीकरमुचः प्रबलोष्मणोऽन्त-

रुत्फुल्लनीलनलिनोदरतुल्यभासः ।

एकान् विशालशिरसो हरिचन्दनेषु

नागान् वबन्धुरपरान् मनुजा निरासुः॥45॥

The mahouts fastened one type of Nāgas [elephants] to Haricandana trees and removed another type of Nāgas [snakes] from them, the both exuding hot drops of water from them, which had intense heat [haughtiness] in them, which had the color similar to that of the inner side of a blossomed blue lotus and which had huge crest [hood].

कण्डूयतः कटभुवं करिणो मदेन

स्कन्धं सुगन्धिमनुलीनवता नगस्य ।

स्थूलेन्द्रनीलशकलावलिकोमलेन

कण्ठेगुणत्वमलिनां वलयेन भेजे॥46॥

The flock of bees which appeared as beautiful as the cluster of saphire stones became the decorative garland on the neck of the elephant which was scratching its cheeks and which stuck to the branch of the tree which was fragrant with its rut.

निर्धूतवीतमपि चालकमुल्लसन्तं

यन्ता क्रमेण परिसान्त्वनतर्जनाभिः ।

शिक्षावशेन शनकैर्वशमानिनाय

शास्त्रं सुनिश्चितधियां क्व न सिद्धिमेति॥47॥

The mohout, slowly pacified the young elephant with carassing acts and threats based on training even though its goad was removed and it was moving its body. When does not knowledge yield fruits to the learned people?

स्तम्भं महान्तमुचितं सहसा मुमोच

दानं ददावतितरां सरसाग्रहस्तः ।

वद्धापराणि परितो निगडान्यलावीत्

स्वातन्त्र्यमुज्ज्वलमवाप करेणुराजः॥48॥

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The king of the elephants broke the huge pillar to which it was to be tied up. With its wet tusk, it released much rut. It cut open the chains which tied its back legs and thus it attained the most brilliant freedom.

जज्ञे जनैर्मुकुलिताक्षमनाददाने
संरब्धहस्तिपकनिष्ठुरचोदनाभिः ।

गम्भीरवेदिनि पुरः कवलं करीन्द्रे

मन्दोऽपि नाम न महानवगृह्य साध्यः॥49॥

People realised that a great person, even when he is weak [also, an elephant, which belongs to the category of Nanda] cannot be conquered by applying force, when they saw the elephant, belonging to the category of 'slow comprehension' unwilling to eat the grass placed in front of it, even though the mahouts' cruel promptings made it close its eyes (in pain).

क्षिप्तं पुरो न जगृहे मुहुरिक्षिकाण्डं
नापेक्षते स्म निकटोपगतां करेणुम् ।

सस्मार वारणपतिः परिमीलिताक्षं

स्वेच्छाविहारवनवासमहोत्सवानाम्॥50॥

The elephant king did not accept the piece of sugarcane repeatedly thrust to it. It also did not pay heed to the she-elephant which had come near to it. Closing its eyes, it was thinking about the festive occasions in the forest when it enjoyed sports with the freedom of unfettered movements.

कृच्छ्रेण भोजयितुमाशयिता शशाक
तुङ्गाग्रकायमनमन्तमनादरेण ।

उत्क्षिप्तहस्ततलदत्तविधात्रपिण्ड-

स्नेहस्नुतिस्नपितबाहुरिभाधिराजम्॥51॥

The person feeding the elephant, whose hands were wet with the the oily portions of the rice balls put in the trunk which was spread high, somehow succeeded in feeding the elephant which did not bow due to its haughty nature.

शुल्कांशुकोपरचितानि निरन्तराभि-

र्वेश्मानि रश्मिवित्तानि नराधिपानाम् ।

चन्द्राकृतीनि गजमण्डलिकाभिरुच्चै-

र्नीलाभ्रपङ्क्तिपरिवेशमिवाधिजग्मुः॥52॥

The tents of the kings, made with white clothes and tied with chords, having the shape of the moon, surrounded by herds of elephants looked like the moon having white rays, which spread into various directions, being surrounded by dark clouds.

गत्यूनमार्गगतयोऽपि गतोरुमार्गाः

स्वैरं समाचकृषिरे भुवि वेल्लनाय ।

दर्पोदयोऽल्ललितफेनजलानुसार-

संलक्ष्यपल्ययनवर्धपदास्तुरङ्गाः॥53॥

Horses, which had rendered the speed of the deers negligible with their speed and which had covered a lot of distance with the foam caused by pride indicating the place of the saddles they had discarded, were brought to roll down in the ground.

आजिघ्रति प्रणतमूर्धनि बाह्विजेऽश्वे

तस्याङ्गसंगमसुखानुभवोत्सुकायाः ।

नासानिरोकपवनोऽल्ललितं तनीयो

रोमाञ्चतामिव जगाम रजः पृथिव्याः॥54॥

The thin dust, raised by the air from the nostril of the horse from the Vāhlika region, when it was inhaling the smell with its bent head, appeared as if it were the horripilation of the earth which was eager to enjoy the pleasure of the contact of its limbs.

हेम्नः स्थलीषु परितः परिवृत्य वाजी

धुन्वन् वपुर्नतनिरायतकेशपङ्क्तिः ।

ज्वालाकणारुणरुचा निकरेण रेणोः

शेषेण तेजस इवोऽल्लसता रराज॥55॥

The horse, rolling down in golden grounds, shaking off its body with its long hair which was scattered all around shone

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forth with the mass of dust having the lustre of the specks of flame, as if with the remaining part of the pride flowing from its body.

दन्तालिकाधरणनिश्चलपाशियुग्म-

मधोदिति हरिवोदयशैलमूर्धः ।

स्तोकेन नाक्रमत वल्लभपालमुच्चैः

श्रीवृक्षकी पुरुषकोत्रमिताग्रकायः॥56॥

The Śrīvṛkṣakī horse, [which possesses a peculiar circle of hair in its body], which raised its front body upto the height of a man, and which looked like the half-risen Sun in the eastern mountain, did not even slightly transgress the control of the horseman, whose hands were engaged in holding the rope of the bridle.

रेजे जनैः स्नपनसान्द्रतरार्दमूर्ति-

दैवैरिवानिमिषदृष्टिभिरीक्ष्यमाणः ।

श्रीसंनिधानरमणीयतरोऽश्व उच्चै-

रुच्चैःश्रवा जलनिधेरिव जातमानः॥57॥

The tall horse, with its body wet due to the bath, being looked upon by people with unwinking eyes, as if they were gods, elegant due to the presence of its unique grace [goddess Lakṣmī] shone forth like the Uccaiśravas horse, coming out of the ocean in the company of Lakṣmī, viewed by gods.

अश्रावि भूमिपतिभिः क्षणवीतनिद्रै-

रश्रन् परो हरितकं मुदमादधानः ।

ग्रीवाग्रलोभकलकिङ्कणिकानिनाद-

मिश्रं दधद् दशनचर्चुरशब्दमश्वः॥58॥

The horse, which was eating the green grass in front of it, producing the clattering sound of its teeth which was mixed with the sound of the bell in its neck, which was pleasant, was heard by the kings who had just had a wink of sleep.

उत्खाय दर्पचलितेन सहैव रज्ज्वा
कीलं प्रयत्नपरमानवदुग्रहेण ।
आकुल्यकारि कटकस्तुरगेण तूर्ण-
मश्वेति विद्रुतमनुद्रवतान्यमश्वम्॥59॥

The tent was thrown into total confusion by a horse, which had uprooted its post with the binding rope, with its haughty movements which could not be controlled by the horsemen even with great effort, when it was intent to follow another horse under the impression that it was a female horse.

अव्याकुलं प्रकृतमुत्तरधेयकर्म-
धाराः प्रसाधयितुमव्यतिकीर्णरूपाः ।
सिद्धं मुखे नवसु वीथिषु कश्चिदश्वं
वल्गाविभागकुशलो गमयावंभूव॥60॥

A horseman, adept in the manipulation of the girdle took away carefully the horse, which was accomplished in performing exercises of the face, and which was ready to perform the particular types of gaits to be done afterwards to all the nine different paths. [mentioned in horse science]¹

मुक्तास्तृणानि परितः कटकं चरन्त-
स्त्रुट्यदितानतनिकाव्यतिषङ्गभाजः ।
सस्रुः सरोषपरिचारकवार्यमाणा
दामाञ्चलस्खलितलोलपदं तुरङ्गाः॥61॥

The horses, which were set free, eating the grass around the camps, having broken the ropes fastening them to the tents, being angrily prevented by the servants, ran with their feet being obstructed by the ropes binding them.

उत्तीर्णभारलघुनाप्यलघूलघौघ-
सौहित्यनिःसहत्तरेण तरोरधस्तात् ।
रोमन्यमन्यरचलद्रुगुरुसालमासां-
चक्रे निमीलदलसेक्षणमौक्षकेण॥62॥

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The herd of oxes sat under the tree with lazy eyes closed, with their heavy dewlaps moving because of rumination, which, even though removed of their heavy burdens had grown intolerant due to heavy intake of grass.

मृत्पिण्डशेखरितकोटिभिरर्धचन्द्रं
शृङ्गैः शिखाग्रगतलक्ष्ममलं हसद्भिः ।
उच्छृङ्खितान्यवृषभाः सरितां नदन्तो
रोधांसि धीरमपचस्करि महोक्षाः॥63॥

Great bulls, with their horns crowned with masses of mud, mocking the half-moon having the dark spots within, uprooted the horns of the rival oxes, and rubbed against the banks of the rivers, producing loud noise.

मेदस्विनः सरभसोपगतानभीकं
भङ्क्त्वा पराननुहो मुहुराहवेन ।
उर्जस्वलेन सुरभीमनु निःसपन्नं
जग्मे जयोद्भुरविशालविषाणमुक्ष्णा॥64॥

One energetic horse, after fearlessly defeating in combat other horses, which had encountered it with great force, went away with a cow, becoming foeless, and holding its horns proud and wide with victory.

बिभ्राणमायतिमतीमवृथा शिरोधिं
प्रत्यग्रतामधिरसामधिकं दधन्ति ।
लोलौष्टमौष्ट्रकमुदग्रमुखं तरुणा-
मभ्रंलिहानि लिलिहे नवपल्लवानि॥65॥

The herds of camels, holding their lips moving, ate the tender foliage touching the skies of the trees, which was fresh and tasty, thereby utilising their long necks.

साकं कथञ्चिदुचितैः पिचुमन्दपत्रै-
रास्यान्तरालगतमाग्रदलं प्रदीयः ।

दाशेरकः सपदि संवलितं निषादै-

विप्रं पुरः पतगराडिव निर्जगार॥66॥

The camel spat out the tender foliage of the mango-tree suddenly which had entered into its mouth with the leaves of the neem tree habitually eaten, just like Garuḍa, the king of birds spitting out the body of the Brahmin which had entered into his mouth along with the bodies of the tribesman.²

स्पष्टं बहिःस्थितवतेऽपि निवेदयन्त-

श्रेष्ठाविशेषमनुजीविजनाय राज्ञाम्

वैतालिकाः स्फुटपदप्रकटार्थमुच्चै-

भोगावलिं कलगिरोऽवसरेषु पेटुः॥67॥

The sweat-tongued bards started singing compositions aloud, on proper occasion, which were clear in their meaning with articulate words, thus informing even dependents standing outside, of the activities of the kings, in a clear manner.

उन्नम्रताम्रपटमण्डपमण्डितं त-

दानीलनागकुलसंकलमावभासे

संध्यांशुभिन्नधनकवृत्तितान्तरिक्ष-

लक्ष्मीविडम्बि शिविरं शिवकीर्तनत्य॥68॥

That camp of Lord Kṛṣṇa, decorated with elevated red cloth halls, filled with dark herds of elephants imitated the grace of the atmosphere variegated with the the dark clouds mixed with the light of the evening.

धरस्य प्रोद्धर्ता त्वमिति ननु सर्वत्र जगति

प्रतीतिस्ततू किं मामतिभरमधः प्रापिययिषुः ।

उपालब्धेवोच्चैर्गिरिपतिरिति श्रीपतिमसौ

बलाक्रान्तः क्रीडद्द्विरदमथितोर्वीरुहरवैः॥69॥

इति श्रीमाघभट्टविरचिते शिशुपालवधकाव्ये सेनातदङ्गादिवर्णनं

नाम पञ्चमः सर्गः॥5॥

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That Raivataka mountain, being occupied by the army, seemed to have taunted loudly Lord Kṛṣṇa thus through the sound of the trees disturbed by the sportive elephants: "It is the general impression all over the world that you are actually the redeemer of mountains. Then why should you try to push me to the netherworld?"

Thus ends the fifth canto of Śiśupālavadhā, composed by Māghabhatta, entitled 'th description of army and its ancillaries.³

Notes

1. The nine paths are mentioned in the following verses:

उरसाली वरश्वाली पृथुलो मध्यनामकः ।

आलीढः शोभनैरङ्गैः प्रत्यालीढस्तथापरः ।

उपधेनव उक्शं च पादचाली च सर्वगः ।

निर्दिष्टा वीथयस्त्वेताः ।

2. The story alluded to here is that of Garuḍa, who asked Kaśyapa, his father to give him food when he was very hungry. At the behest of his father, Garuḍa started eating hunting tribesmen on the banks of a lake, but when he inadvertently swallowed a Brahmin, he had to spit out as the body started burning in his mouth.
3. The story alluded here is that of the upliftment of Mount Govardhana by Lord Kṛṣṇa when Indra tried to submerge the whole place on water through torrential rain.

शिशुपालवधकाव्ये

षष्ठः सर्गः

अथ रिरंसुममुं युगपद्रिरौ कृतयथास्वतरुप्रसवश्रिया ।

ऋतुगणेन निषेवितुमादधे भुवि पदं विपदन्तकरं सताम्॥1॥

There upon, all the seasons, generating the flowers characteristic of each of them stationed themselves simultaneously on earth to serve Lord Kṛṣṇa, who was the destroyer of the evils of all good people, and who was desirous of enjoying the splendours of the mountain.

नवपलाशपलाशवनं पुरः स्फुटपरागपरागतपङ्कजम् ।

मृदुलतान्तलतान्तरूपयत् स सुरभिं सुरभिं सुमनोभरैः॥2॥

He saw the spring season, characterised by forests of the Palāśa trees with fresh leaves, lotuses filled with clear pollen grains and creepers the ends of which were tender and drooping.

विलुलितालकसंहतिरामृषन् मृगदृशां क्लमवारि ललाटजम् ।

तनुतरङ्गततीः सरसां दलत्कुवलयं वलयन्मरुदावबौ॥3॥

The breeze began to blow gently below, removing the sweat from the forehead of deer-eyed girls causing their curls of hair flutter, moving tender waves in the lakes, causing lotuses to blossom.

तुलयति स्म विलोचनतारकाः कुरवकस्तवकव्यतिषङ्गिणि ।

गुणवदाश्रयलब्धगुणोदये मलिनिमालिनि माधवयोषिताम्॥4॥

The dark colour of the bee, which had been touching the

bunch of flowers of the Kurabaka tree, and which had got its quality enhanced due to the contact with that worthy object imitated the shape of the pupils of the eyes of the damsels of the Yādavas.

स्फुटमिवोज्ज्वलकाञ्चनकान्तिभिर्युतमशोकमशोभत चम्पकैः ।

विरहिणां हृदयस्य भिदाभृतः कपिशितं पिशितं मदनग्निना॥५॥

The Aśoka shone, mixed with the lustre of the Campakas having the colour of brilliant gold, like the flesh of the broken hearts of the separated people, rendered reddish by the fire of Cupid.

स्मरहुताशनमुर्मुरचूर्णतां दधुरिवाम्रवणस्य रजःकणाः ।

निपतिताः परितः पथिकव्रजानुपरि ते परितेपुरतो भृशम्॥६॥

The pollen grains of the mango forests assumed as it were the nature of the husk-fire of Cupid. Therefore, falling over the travellers, they tormented them exceedingly.

रतिपतिप्रहितेव कृतक्रुधः प्रियतमेषु वधूरनुनायिका ।

वकुलपुष्परसासवपेशलध्वनिरगान्निरगान्मधुपावलिः॥७॥

The flock of bees came out from the trees with a voice tender due to the intake of liquor in the form of the honey of Bakula flowers, as if to reconcile angry women towards their husbands, being ordered by Cupid.

प्रियसखीसदृशं प्रतिबोधिता किमपि काम्यगिरा परपुष्ट्या ।

प्रियतमाय वपुर्गुरुमत्सरच्छिदुरयादुरयाचितमङ्गनाः॥८॥

Damsels, being advised by the sweet-tongued Cuckoo like a dear friend, through agreeable words, destroying their anger, gave their bodies to their husbands, even when not requested.

मधुकरैरववादकरैरिव स्मृतिभुवः पथिका हरिणा इव ।

कलतया वचसः परिवादिनीस्वरजिता रजिता वशमाययुः॥९॥

The travellers, who, being attracted by the sweet songs of bees which outclassed the notes of the lute, like the deers being

captivated by the musical notes of the hunters, came under the control of Cupid.

समभिसृत्य रसादवलम्बितः प्रमदया कुसुमावचिचीषया ।

अविनमन्न रराज वृथोच्चकैरनृतया नृतया वनपादपः॥10॥

Eventhough being approached with passion by a damsel out of desire for plucking flowers, the tree did not bend; therefore, with its attributed masculinity, it could not maintain any grace.

इदमपास्य विरागि परागिणीरलिकदम्बकमम्बुरुहां ततीः॥

स्तनभरेण जितस्तवकानमन्नवलते ! वलतेऽभिमुखं तवा॥11॥

"O lady, who has defeated the fresh creeper drooping with branches of flowers with the weight of your breasts, the bees, fed up with the lotus flowers filled with pollen grain come to you after discarding them."

सुरभिणि श्वसिते दधतस्तृषं नवसुधामधुरे च तवाधरे ।

अलमलेखि गन्धरसावमू मम न सौमनसौ मनसो मुदे॥12॥

"Indeed, the fragrance and taste of these flowers do not provide pleasure to the thirsty bee, just as to me, when your fragrant breath and lips sweet as if with fresh nectar are there."

इति वदन्तमनन्तरमङ्गना भुजयुगोन्नमनोच्चतरस्तनी ।

प्रणयिनं रभसादुदरश्रिया वलिभयालिभयादभिष्वजे॥13॥

A lady, whose breasts became more elevated because of the raising of her hands, accompanied by the grace of her stomach characterised by beautiful folds suddenly embraced her lover, who was speaking thus, as if frightened of the bee.

कुसुमसौरभलो भपरिभ्रमद्भ्रमरसंभ्रमसंभृतशोभया ।

वलितया विदधे कलमेखलाकलकलोऽलकलोलदृशाऽन्यया॥14॥

Another lady made dangling sound in her girdle, with her beauty enchanced due to the confusion generated by the bee encircling it, being attracted by the fragrance of the flower in the

form of her face when she moved with her eyes unsteady due to the falling of curls on them.

अजगणन् गणशः प्रियमग्रतः प्रणतमप्यतिमानितया न याः ।

सति मधावभवन् मदनव्यथाविधुरिता धुरि ताः कुकुरस्त्रियः॥15॥

Those Yādava ladies, who did not pay attention to their lovers due to pride even when the latter prostrated before them several times, now in this spring season, being afflicted by the pangs of Cupid started taking initiative by themselves.

कुसुमकार्मुककार्मुकसंहितद्रुतशिलीमुखखण्डितविग्रहाः ।

मरणमप्यपराः प्रतिपेदिरे किमु मुहुर्मुहुर्गतभर्तृकाः॥16॥

Some others, with then bodies wounded by the fast moving arrows attached to the bow of Cupid, even reached death, what to say if they swooned again and again.

रुरुदिषा वदनाम्बुरुहश्रियः सुतनु सत्यमलङ्कणायते ।

तदपि संप्रति सन्निहिते मधावधिगमं धिगमङ्गलमसुणः॥17॥

"O beautiful lady, it is true that desire to weep acts as an ornament to your face. Even then, when spring has come, fie upon the inauspicious advent of tears".

त्यजति कष्टमसावचिरादसून् विरहवेदनयेत्यघशङ्किभिः ।

प्रियतया गदितास्त्वयि बान्धवैरवितया वितयाः सखि मा गिरः॥18॥

"O dear friend, please do not make real words of your relatives uttered due to the fear of disaster caused by deep affection." "Alas! she is going to give up her life due to the pangs of separation."

न खलु दूरगतोऽप्यतिवर्तते महमसाविति बन्धुतयोदितैः ।

प्रणयिनो निशमय्य बधूर्बहिः स्वरमृतैरमृतैरिव निर्ववौ॥19॥

Wives rejoiced as if by nectar, by such sounds of the loved ones outside, caused by the truth of the words of the close relatives who had assured them that the lover will not neglect the spring

festival even when he is far away.

मधुरया मधुबोधितमाधवी मधुसमृद्धिसमेधितमेधया ।

मधुकराङ्गनया मुहुरुन्मदध्वनिभृता निभृताक्षरमुज्जगे॥20॥

The sweet female cuckoo, whose mind was invigorated by the rich honey of the Mādhavī creeper blossoming in the spring started singing aloud with inarticulate sounds.

अरुणिताखिलशैलवना मुहुर्विदधती पथिकान् परितापिनः ।

विकचकिंशुकसंहतिरुच्चकैरुदवहद्वहव्यभुजः श्रियम्॥21॥

The blossomed Kimsūka flowers on the top rendering the entire mountain forest red, making the travellers gloomy, assumed the hue of forest fire.

रवितुरङ्गतनूरुहतुल्यतां दधति यत्र शिरीषरजोरुचः ।

उपययौ विदधन्नवमल्लिकाः शुचिरसौ चिरसौरभसंपदः॥22॥

Then came the summer season, which rendered the jasmines having long lasting fragrance, in which the lustre of the pollen of Śirīṣa flowers assumed the nature of the hair on the horses of the Sun.

दलितकोमलकुटूमलपाटले निजवधूश्वसितानुविधायिनि ।

मरुति वाति विलासिभिरन्वितभ्रमदलौ मदलौल्यमुपाददे॥23॥

Graceful lovers became tender-minded due to intoxication when the wind, which caused the beautiful Pāṭala buds to blossom which imitated the breath of their girls and which was followed by the flocks of bees, started blowing.

निदधिरे दयितोरसि तत्क्षणस्नपनवारितुषारभृतः स्तनाः ।

सरसचन्दनरेणुरनुक्षणं विचकरे च करेण वरोरुभिः॥24॥

Women of lovely thighs placed their breasts having water particles due to the bath just finished on the chests or their loved ones. They also put fresh sandal dust there with their own hands.

स्फुरदधीरतडिन्नयना मुहुः प्रियमिवागलितोरुपयोधरा ।

जलधरावलिप्रतिपालितस्वसमया समयाज्जगतीधरम्॥25॥

The row of clouds, with eyes consisting of flashing and unsteady lightning, having unfallen water in them approached the mountain without observing proper time, like a woman, with unsteady gaze and firm breasts approaching her lover without waiting for the proper time.

गजकदम्बमेचकमुच्चकैर्नभसि वीक्ष्य नवाम्बुदमम्बरे ।

अभिससार न वल्लभमङ्गना न चकमे च कमेकरसं रहः॥26॥

On seeing the new cloud up in the sky, which was dark like a herd of elephants, in the month of Śrāvaṇa which lady did not approach and desire her lover who was intensely passionate?

अनुययौ विविधोपलकुण्डलद्युतिवितानकसंवलितांशुकम् ।

धृतधनुर्वलयस्य पयोमुचः शबलिमा बलिमानमुषो वपुः॥27॥

The variegated colour of the cloud, which had the rainbow with it, imitated the body, of Lord Viṣṇu, the destroyer of the pride of Mahābalin, which had garments coloured with the lustre emitted by various stones decorating his ear-rings.

द्रुतसमीरचलैः क्षणलक्षितव्यवहिता विटपैरिव मञ्जरी ।

नवतमालनिभस्य नभस्तरोरचिरोचिररोचत वारिदैः॥28॥

The lightning, revealed and concealed in a moment by the clouds moving due to the fast winds appeared as if it were a bunch of flowers of the *tamāla* tree in the form of the sky which was revealed and concealed by trees tossed by fast winds.

पटलमम्बुमुचां पथिकाङ्गना सपदि जीवितसंशयमेष्यती ।

सनयनाम्बुसखीजनसंभ्रमादिधुरबन्धुरबन्धुरमैक्षत॥29॥

The spouse of the traveller angrily looked at the multitude of clouds because of the mental agitation of the tearful friends who had become doubtful of her own life.

प्रवसतः सुतरामुदकम्पयद्विदलकन्दलकम्पनलालितः ।

नमयति स्म वनानि मनस्विनीजनमनोनमनो घनमारुतः॥30॥

The wind of the clouds, carassed by the tossing of the blossoming *Kandalī* flowers weakening the minds of the proud women, made the trees of the forest bowing down and caused agitation to most of the people who were in exile.

जलदपङ्क्तिरनर्तयदुन्मदं कलविलापि कलापिकदम्बकम् ।

कृतसमार्जनमर्दलमण्डलध्वनिजया निजया स्वनसम्पदा॥31॥

The clouds which outclassed the sound of the orchestra of *Mardala* drums duly cultured, caused the peacocks, which were intoxicated and which had a sweet voice, to dance.

नवकदम्बरजोऽरुणिताम्बरैरधिपुरन्धि सिलिन्ध्रसुगन्धिभिः ।

मनसि रागवतामनुरागिता नवनवा वनवायुभिरादधे॥32॥

Fresh passion was infused in the minds of lovers towards their girls by the forest winds which had reddened the skies with the pollen of the new *Kadamaba* flowers and which were fragrant due to the contact with *Silindhra* flowers.

शमिततापमपोढमहीरजः प्रथमबिन्दुभिरम्बुमुचोऽम्भसाम् ।

प्रविरलैरचलाङ्गनमङ्गनाजनसुगं न सुगन्धि न चक्रिरे॥33॥

The slopes of the mountain were definitely made easily accessible to the women flock by the rare first drops of the rain of clouds which had quelled the heat and which had removed the dust from the ground.

द्विरददन्तवलक्षमलक्ष्यत स्फुरितभृङ्गमृगच्छवि केतकम् ।

घनघनौघविघट्टनया दिवः कृशशिखं शशिखण्डमिव च्युतम्॥34॥

The *Ketaka* flower, which was as white as the tusk of the elephant, having the hue of the moving bees appearing like the colour of the deer appeared like the piece of the moon which had been dropped from the sky due to the clash of the thick clouds and which had sharp edges.

दलितमौक्तिकचूर्णविपाण्डवः स्फुटितनिर्झरशीकरचारवः ।

कुटजपुष्पपरागकणाः स्फुटं विदधिरे दधिरेणुविडम्बनाम्॥35॥

The particles of the pollen dust of the *Kuṭaja* flowers, which were as white as the powder of broken pearls and which were as beautiful as scattered water sprays of the rivulets imitated the nature of the particles of curd.

नवपयःकणकोमलमालतीकुसुमसंततिसन्ततसङ्गिभिः ।

प्रचलितोडुनिभैः परिपाण्डिमा शुभ्रजोभ्रजोऽलिभिराददे॥36॥

The flock of bees, which were constantly in contact with bunch of flowers, tender like fresh drops of water of the *Mālātī* creepers, which appeared like moving groups of stars received whiteness from the white dust.

निजरजः पटवासमिवाकिरद् धृतपटोपमवारिमुचां दिशाम् ।

प्रियविमुक्तवधूजनचेतसामनवनी नवनीपवनावलिः॥37॥

The fresh *Nīpa* trees, which did not protect the minds of the girls who had been separated from their lovers, cast their pollen dust as if it were fragrant powder, towards directions which were clad in the cloth-like clouds.

प्रणयकोपभृतोऽपि पराङ्मुखाः सपदि वारिधराखभीरवः ।

प्रणयिनः परिरब्धुमनन्तरं वल्लिरे वल्लिरेचितमध्यमाः॥38॥

Ladies, even though angry with their husbands in their love-quarrels, and therefore averse to them, however, became engaged in embracing them, causing the folds of their belly disappear in the act, becoming apprehensive of the roaring of the cloud.

विगतरागगुणोऽपि नरो न कश्चलति वाति पयोदनभस्वति ।

अभिहितेऽलिभिरेवमिवोच्चकैरननृते ननृते नवपल्लवैः॥39॥

The fresh foliage danced when the bees started telling them aloud: "When the cloudy wind blows, who will not be moved, even if he is devoid of any passion [red colour]?"

अरमयन् भवनादचिरद्युतः किल भयादपयातुमनिच्छवः ।

यदुनरेन्द्रगणं तरुणीगणास्तमथ मन्मथमन्मनभाषिणः॥40॥

The womenfolk, who were not desirous of coming out of their houses due to the fear of lightning, and who spoke inarticulately due to passion gratified the Yādava kings.

ददतमन्तरिताहिमदीधितिं खगकुलाय कुलायनिलायिताम् ।

जलदकालमबोधकृतं निशामपरथाप रथावयवायुधः॥41॥

Lord Kṛṣṇa approached in a different manner the night which was in the form of the rainy season, in which the Sun was concealed, which gave the flocks of birds resort in the form of nests and which caused the obliteration of sense of directions.

सविकचोत्पलचक्षुषमैक्षत क्षितिभृतोऽङ्गतां दयितामिव ।

शरदमच्छगलद्वसनोपमाक्षमघनामघनाशनकीर्तनः॥42॥

He, whose very mention removes all sins looked at the autumn season, which had eyes in the form of the blossomed *Utpala* flowers, having clouds which could be compared to the dropping clothes of the spouse of the mountain sitting in his lap.

जगति नैशमशीतकरः करैर्वियति वारिदवृन्दमयं तमः ।

जलजराशिषु नैद्रमदिद्रवन्न महतामहताः क्व च नारयः॥43॥

The sun destroyed darkness of the night in the earth with his rays, the darkness of clouds in the sky; the darkness of sleep in loutuses. Where will not the enemies of the great get destroyed?

समय एव करोति बलाबलं प्रणिगदन्त इतीव शरीरिणाम् ।

शरदि हंसरवा परुषीकृतस्वरमयूरमयू रमणीयताम्॥44॥

The sounds of the swans became very sweet in the autumn, rendering the voice of the peacocks extremely harsh, as if saying that time alone creates strength and weakness in living beings.

तनुरुहाणि पुरो विजितध्वनेरमलपक्षविहङ्गमकूजितैः ।

जगलुरक्षमयेव शिखण्डिनः परिभवोऽरिभवो हि सुदुःसहः॥45॥

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The feathers of the peacocks, whose sound was outclassed by the sound of the white-winged swans, withered away as if due to intolerance. Indeed, the humility caused by the enemies is difficult to withstand.

अनुवनं वनराजिवधूमुखे बहलरागजपाधरचारुणि ।

विकचबाणदलावलयोऽधिकं रुचिरे रुचिरेक्षणविभ्रमाः॥46॥

Everyday, the petals of the blossomed *Bāṇa* flowers shone beautifully, having the grace of beautiful eyes, in the face of the bride in the form of the forest, which was charming due to the lips in the form of *Japā* flowers.

कनकभङ्गपिशङ्गदलैर्दधे सरजसारुणकेसरचारुभिः ।

प्रियविमानितमानवतीरुषां निरसनैरसनैरवृथार्थता॥47॥

The *Asana* flowers, which were having the lustre of pieces of gold, which were beautiful due to their stalks full of pollen grain and which destroyed the anger of women discarded by their beloveds became literally true to their meaning ("which cast aside pride")

मुखसरोजरुचं मदपाटलामनुचकार चकोरदृशां यतः ।

धुतनवातपमुत्सुकतां ततो न कमलं कमलम्भयदम्भसि॥48॥

Whom did not the lotus having the morning sunlight make yearning since it imitated the face-lotus of beautiful damsels which were red due to intoxication?

विगतसस्यजिघत्समघट्टयत् कलमगोपवधूर्न मृगव्रजम् ।

श्रुततदीरितकोमलगीतकध्वनिमिषेऽनिमिषेक्षणमग्रतः॥49॥

The woman protecting the *Kalama* crops did not attack the deers, which, hearing the sweet notes of the song sung by her, stood with unwinking eyes and became bereft of any desire to eat the plants.

कृतमदं निगदन्त इवाकुलीकृतजगत्त्रयमूर्जमतङ्गजम् ।

बबुरयुक्छुडदुच्छसुगन्धयः सततगास्ततगानगिरोऽलिभिः॥50॥

The winds, having the fragrance of *Saptaparna* flowers, accompanied by the songs of the bees, flew as if indicating the advent of the elephant in the form of the month of *Kṛttikā* which rendered the entire three worlds restless.

विगतवारिधरावरणाः क्वचिद् ददृशुरुल्लसितासिलतासिताः ।

क्वचिदिवेन्द्रगजजिनकञ्चुकाः शरदि नीरदिनीर्यदवो दिशः॥51॥

The Yādavas, in the autumn season, saw directions which were bereft of the covering in the form of clouds in some places, therefore looking dark like the swords drawn from the sheath, looking like the covering of the skin of Airāvata.

विलुलितामनिलैः शरदङ्गना नवसरोरुहकेसरसम्भवाम् ।

विकिरितुं परिहासविधित्सया हरिवधूरिव धूलिमुदक्षिपत्॥52॥

The Autumn threw the pollen dust, coming from the stalks of fresh blown lotuses, tossed by the wind, over the young lady companions of Lord Kṛṣṇa as if to make fun of them.

हरितपत्रमयीव मरुद्गणैः स्रगवबद्धमनोरमपल्लवा ।

मधुरिपोरतिताम्रमुखी मुदं दिवि तता विततान शुकावलिः॥53॥

Parrots with red beaks looked like the garland of green leaves, knit with beautiful tender leaves, spread in the heaven by wind gods caused delight to Lord Kṛṣṇa.

स्मितसरोरुहनेत्रसरोजलामतिसिताङ्गविहङ्गहसदिवम् ।

अकलयन्मुदितामिव सर्वतः स शरदं शरदन्तुरदिङ्मुखाम्॥54॥

He considered autumn as happy everywhere, which had water in the lakes having eye-like blossomed lotuses, and which had white birds whose wings illumined the directions.

गजपतिद्वयसीरपि हैमनस्तुहिनयन् सरितः पृषतां पतिः ।

सलिलसन्ततिमध्वगयोषितामतनुतातनुतापभृतां दृशोः॥55॥

The wind, blowing in the winter season, which froze even huge rivers having the magnitude of big elephants generated tears,

born out of intense pain, in the eyes of women separated from their husbands who were travelling far away.

इदमयुक्तमहो महदेव यद्वरतनोः स्मरयत्यनिलोऽन्यदा ।

स्मृतसयौवनसोष्मपयोधरान् सतुहिनस्तु हिनस्तु वियोगिनः॥56॥

This is indeed improper that Cupid reminds separated people of their beautiful spouses in other seasons. Let him kill separated lovers in the company of the Winter, when they are to remember their loved ones who are young and having warm breasts.

प्रियतमेन यया सरुषा स्थितं न सह सा सहसा परिरभ्य तम् ।

श्लथयितुं क्षणमक्षमताङ्गना न सहसा सहसा कृतवेपथुः॥57॥

That lady, who angrily refused to sit with her husband, suddenly became overpowered by tremor caused by the winter month and embracing him all on a sudden with a smile could not release him immediately.

भृशमदूयत चाधरपल्लवक्षतिरनावरणा हिममारुतैः ।

दशनरश्मिपटेन च सीत्कृतैर्निवसितेव सितेन सुनिर्ववौ॥58॥

The wound on the foliage-like tender lips, which was uncovered, and which caused pain due to the chilly wind, was soothed as if covered by the cloth consisting of the rays emitted by the teeth, which was rendered white when making the hissing sound.

धृततुषारकणस्य नभस्वतस्तरुलताङ्गुलितर्जनविभ्रमाः ।

पृथु निरन्तरमिष्टभुजान्तरं वनितयानितया न विषेहिरे॥59॥

The lady, who could not enjoy the tight embrace of the broad chest of her lover, could not tolerate the threatening gestures in the form of the fingers constituted by the creepers of the trees, made by the wind which had carried particles of snow with it.

हिमऋतावपि ताः स्म भृशस्विदो युवतयः सुतरामुपकारिणी ।

प्रकटयन्त्यनुरागमकृत्रिमं स्मरमयं रमयन्ति विलासिनः॥60॥

Those young women, who were sweating even in the winter season, which was helpful by showing natural love, coming from Cupid, entertained their lovers.

कुसुमयन् फलिनीरलिनीरवैर्मदविकासिभिराहितहुंकृतिः ।

उपवने निरभर्त्सयत प्रियान् वियुवतीर्युवतीः शिशिरानिलः ॥61॥

The winter wind, which caused the *Priyangu* creepers to blossom, and which had a hooting sound threatened women who were discarding their lovers in the vicinities of the forest.

उपचितेषु परेष्वसमर्थतां व्रजति कालवशाद् बलवानपि ।

तपसि मन्दगभस्तिरभीषुमान्निहि महाहिमहानिकरोऽभवत् ॥62॥

Even a mighty person becomes weak during unfavourable times when the enemies become powerful. Indeed, the Sun, with weak rays in the month of the Māgha month could not destroy the increased mass of snow.

अभिषिषेणयिषुं भुवनानि यः स्मरमिवाख्यत लोघ्ररजश्रयः ।

क्षुभितसैन्यपरागविषाणदुर्युतिरयं तिरयन्नुदभूदिशः ॥63॥

That mass of the pollen-grains of the *lodhra* flowers, which had the white colour of the dust raised by the angry army, told Cupid to attack all the worlds and it become manifest covering all the directions.

शिशिरमासमपास्य गुणोऽस्य नः क इव शीतहरस्य कुचोष्मणः ।

इति धियास्तरुषः परिभ्रे घनमतो नमतोऽनुमतान् प्रियाः ॥64॥

The ladies, thinking as to what advantage would be there for the warmth of their breasts except in the winter, gave up their anger and tightly embraced their loved ones who were prostrating before them.

अधिलवङ्गममी रजसाधिकं मलिनिताः सुमनोदलतालिनः ।

स्फुटमिति प्रसवेन पुरो हसत्सपदि कुन्दलता दलतालिनः ॥65॥

The jasmine creeper indeed laughed through its flowers

which were blossoming, since the bees seated in the flowers of the clove plants were looking dirtier with the pollen grains which were actually the menstural fluid of the flowers (*rajas*)

अतिसुरभिरभाजि पुष्पश्रिया मतनुतरतयेव सन्तानकः ।

तरुणपरभृतः खनं रागिणामतनुत रतये वसन्तानकः॥66॥

The extremely fragrant *Devadāru* tree became as if broken due to the immensity of the wealth of flowers. Moreover, the young cuckoo, the drum of the spring made sound for enhancing the passion of lovers.

नोज्झितुं युवतिमाननिरासे दक्षमिष्टमधुवासरसारम् ।

चूतमालिरलिनामतिरागादक्षमिष्ट मधुवासरसारम्॥67॥

The bees, which were extremely fond of the taste of honey were not in a position to give up the mango tree, which was adept in removing the pride of women, and which was the very essence of spring, as they were greatly fond of the latter.

जगद्दीशकर्तुमिमाः स्मरस्य प्रभावनीके तनवै जयन्तीः ।

इत्यस्य तेने कदलीर्मधुश्रीः प्रभावनी केतनवैजयन्तीः॥68॥

The beauty of the spring which was very clever spreaded towards the plantain trees, thinking that she is going to make them the flags of victory for the army of Cupid capable of conquering the world.

स्मररागमयी वपुस्तमिस्रा परितस्तार रवेरसत्यवश्यम् ।

प्रियमाप दिवापि कोकिले स्त्री परितस्तारवे रसत्यवश्यम्॥69॥

Indeed, the mass of darkness, consisting of the passion caused by Cupid covered the body of the Sun. For when the cuckoo with loud notes was singing, ladies approached their lovers who were not conquered by them ever during the day time.

वपुर्म्बुविहारहिमं शुचिना रुचिरं कमनीयतरा गमिता ।

रमणेन रमण्यचिरांशुलतारुचिरङ्गमनीयत रागमिता॥70॥

The beautiful lady, who had the grace of the lightning, who possessed the body which was cool due to water-sports prompted by the summer season, and who was intensely passionate was drawn by her lover to his lap.

मुदमब्दभुवामपां मयूराः सहसायन्त नदी पपाट लाभे॥

अलिना रमतालिनी सिलिन्ध्रे सह सायन्तननदीपपाटलाभे॥71॥

The peacocks suddenly attained happiness on receiving water from the clouds. The river flowed. The female bee revelled in the company of the male bee in the *Kandalī* flower, which had the colour of the evening lamp.

कुटजानि वीक्ष्य शिखिभिः शिखरीन्द्रं समयावनौ घनमदभ्रमाराणि ।

गगनं च गीतनिनदस्य गिरोच्चैः समया वनौघनमदभ्रमाराणि॥72॥

Peacocks started singing aloud, in notes resembling the sound of songs on looking at the *Kutaja* flowers full of intoxicated bees and sky with hanging clouds heavy due to water near the mountain.

अभीष्टमासद्य चिराय काले समुद्धृताशं कमनी चकाशे ।

योषिन्मनोजन्मसुखोदयेषु समुद्धृताशङ्कमनीचकाशे॥73॥

One lady, on meeting, after a long time, in the season of autumn characterised by tall *Kāśā* plants, her lover without any misgivings, who was keenly interested in pleasures of love, became extremely delighted.

स्तनयोः समयेन याङ्गनानामभिनद्धारसमा न सा रसेन ।

परिरम्भरुचिं ततिर्जलानामभिनद्धा रसमानसारसेन॥74॥

The sweat drops which were produced by autumn characterised by singing *Sārāsa* birds, looking like a pearl garland did not destroy the desire of ladies for embrace, caused by intense passion.

जातप्रीतिर्या मधुरेणानुवनान्तं कामे कान्ते सारसिकाकाकुरुतेन ।

तत्सम्पर्कं प्राप्य पुरा मोहनलीलां कामेकान्ते सा रसिका का कुरुतेन॥75॥

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Which loving lady, who, becoming attached to her Cupid-like husband prompted by the sweet music of the Sārāsa birds in the garden did not perform acts of love on meeting him in a lonely place?

रामाजनेन रहसि प्रसभं गृहीतकेशे स्ते स्मरसहासवतोषितेन ।

प्रेम्णा मनःसु रजनीष्वपि हैमनीपु के शेते स्म रसहासवतोषितेन॥76॥

Which young men did sleep in winter night during the intercourse characterised by the grabbing of the hair in the lonely place with damsels who resided in their hearts with love, who were delighted with liquor enhancing passion and who were laughing excitedly?

गतवतामिव विस्मयमुच्यकैरसकलामलपल्लवलीलया ।

मधुकृतामसकृद्गिरमावली रसकलामलपल्लवलीलया॥77॥

Bees, which looked like being surprised by the grace of the half grown foliage, and which rested on the sandal tree produced loud passionate speech again and again.

कुर्वन्तमित्यतिभरेण नगानवाचः पुष्पैर्विराममलिनां च न गानवाचः ।

श्रीमान् समस्तमनुसानु गिराविहर्तु विभ्रत्यचोदि स मयूरगिराविहर्तुमा॥78॥

इति श्रीमाघभट्टविरचिते शिशुपालवधकाव्ये षडृतुवर्णनं नाम षष्ठः सर्गः॥6॥

Lord Kṛṣṇa, the consort of Lakṣmī was prompted by the sound of the peacock to enjoy himself on that mountain which had borne in its valley all the seasons, which rendered all the trees bowing with weight caused by flowers and which did not put an end to the musical notes of the bees.

Thus ends the sixth entitled description of six seasons in the Śīśupālavadhamahākavya of Mahākavi Māghabhaṭṭa.

शिशुपालवधकाव्ये

सप्तमः सर्गः

अनुगिरमृतुभिर्वितायमानामय स विलोकयितुं वनान्तलक्ष्मीम् ।

निरगमदभिरादुमाहतानां भवति महत्सु न निष्फलः प्रयासः॥१॥

Thereupon, he come out to look at the beauty of the forest region which was enhanced by the seasons near the mountain. Indeed, the effort taken by people keen to worship will never be futile in respect of great personalities.

दधति सुमनसो वनानि बह्वीर्युवतियुता यदवः प्रयातुमीषुः ।

मनसि शयमहास्रमन्यथामी न कुसुमपञ्चकमप्यलं विसोढुम्॥२॥

The Yadus desired to traverse in the forests having various flowers only, in the company of young women. Otherwise, they are not able to withstand even the five flower arrows of Cupid. (consisting of Lotus, Aśoka, Mango, Jasmine and Blue lotus).

अवसरमधिगम्य तं हरन्त्यो हृदयमयत्नकृतोज्ज्वलस्वरूपाः ।

अवनिषु पदमङ्गनास्तदानीं न्यदधत विभ्रमसम्पदोऽङ्गनासु॥३॥

Getting that opportunity, those women, who stole the hearts [of their lovers], brilliantly graceful without any conscious effort set their foot on ground. And all the wealth of grace also set its foot in women simultaneously.

नखरुचिरचितेन्द्रचापलेखं ललितगतेषु गतागतं दधाना ।

मुखरितवल्यं पृथौ नितम्बे भुजलतिका मुहुरस्खलत्तरुण्या॥४॥

The creeper—like hand of the young lady, which undertook a both way motion producing the image of a rainbow caused by the lustre of her nails in sportive gaits got detracted again and again on her big hips, producing tingling sound of the bangles.

अतिशयपरिणाहवान् वितेने बहुतरमापितरत्नकिङ्किणीकः ।

अलघुनि जघनस्थलेऽपरस्या ध्वनिमधिकं कलमेखलाकलापः॥5॥

The massive girdle of another lady, which had a large number of bells made of jewels produced loud sound on her big hips.

गुरुनिविडनितम्बविम्बभाराक्रमणनिपीडितमङ्गनागणस्य ।

चरणयुगमसुसुवत् पदेषु स्वरसमसक्तमलक्तकच्छलेन॥6॥

The feet of women, which were pressed hard by the weight of heavy hips oozed their own fluid intermittently in the guise of lac.

तव सपदि समीपमानये तामहमिति तस्य मयाग्रतोऽभ्यधापि ।

अतिरभसकृतालघुप्रतिज्ञामनृतगिरं गुणगौरि मा कृथा माम्॥7॥

न च सुतनु न वेद्मि यन्महीयानसुनिरसस्तव निश्चयः परेण ।

वितथयति न जातु मदचोऽसाविति च तथापि सखीषु मेऽभिमानः॥8॥

सततमनभिभाषणं मया ते परिपणितं भवतीमनानयन्त्या ।

त्वयि तदिति विरोधनिश्चितायां भवतु भवत्वसुहृज्जनः सकामः॥9॥

गतधृतिरवलम्बितुं वतासूननलमनालपनादहं भवत्याः

प्रणयिनि यदि न प्रसादबुद्धिर्भव मम मानिनि जीविते दयालुः॥10॥

प्रियमिति वनिता नितान्तमागःस्मरणसरोषकषायितायताक्षी ।

चरणगतसखीवचोनुरोधात्किल कथमप्यनुकूलयांचकार॥11॥

“I had told him [in front of him] that I shall bring you to his presence immediately. O lady equalling goddess Pārvatī in qualites, please do not make me, who had made a big promise,

a liar. O beautiful Lady, it is not that I do not understand that your firm resolve cannot be easily brushed aside by others. Still, the fact that you will never render my words futile gives me pride among friends. I have taken pledge that I shall never speak to you if I am not able to bring you. O fine lady! if you show your protest by consenting that, let the enemy people rejoice on account of that. I am not able to sustain any life since I have lost my composure due to the fact that I am not talking to you. O proud one! at least be merciful to my life if you do not have any inclination to be pleased with your lover.” Thus the heroine, whose eyes were dark red due to the anger caused by the memories of the wrongs done by her lover somehow made peace with him in deference of her friend sitting at her feet.

द्रुतपदमिति मा वयस्य यासीर्ननु सुतनुमनुपालयानुयान्तीम् ।

नहि न विदितखेदमेतदीयस्तनजघनोद्धने तवापि चेतः॥12॥

इति वदति सखीजनेऽनुरागाद्दयिततमामपरश्रितं प्रतीक्ष्य ।

तदनुगमवशादनायतानि न्यधित मिमान इवावनिं पदानि॥13॥

‘O friend please do not go fast. Please look after the beautiful girl who is accompanying you. Your mind also is not devoid of the anxiety in the bearing of the breasts and hips of her.’ When the friends were speaking like this, another person waiting for his most beloved with great love, put down his steps with small paces on the ground facilitating her accompaniment as if he were measuring the earth.

यदि मयि लघिमानमागतायां तव धृतिरस्तु गतास्मि संप्रतीयम् ।

अनिभृतपदपातमापपात प्रियमिमि कोपपदेन कापि सख्याः॥14॥

One lady fell on her lover with quick steps under the pretext that she was angry, telling her friend, “If you really feel pleasure in my becoming small I am already gone.”

अविरलपुलकः सह व्रजन्त्याः प्रतिपदमेकतरः स्तनस्तरुण्याः ।

घटितविघटितः प्रियस्य वक्षःस्थलभुवि कन्दुकविभ्रमं बभार॥15॥

One breast of the young lady, whose hair was standing on end, who was accompanying her lover, touching and getting separated from the chest of him at every step assumed the grace of a ball.

अशिशिलमपरावसज्य कण्ठे दृढपरिरब्धबृहद्बहिःस्तनेन ।
 हृषिततनुरुहो भुजेन भर्तुर्मृदुममृदु व्यातिविद्धमेकबाहुमा॥16॥
 मुहुरसुसभमाञ्जती नितान्तंप्रणदितकाञ्चि नितम्बमण्डलेन ।
 विषमितपृथुहारयष्टि तिर्यक् कुचमितरं तदुरःस्थले निपीडय॥17॥
 गुरुतरकलनूपुरानुनादं सकलितनर्तितबाह्यपादपद्मा ।
 इतरदतिलमादधाना पदमथ मन्मथमन्थरं जगाम॥18॥

One lady moved lazily with great passion, encircling the neck of her beloved with her right hand tightly, which was tender and which was pressed by him with his left arm which in its turn was touched by her big left breast squeezed in tight embrace causing the hair standing on its end, hitting him with her hips which was producing sound from the girdle and pressing her right breast on his chest, accompanied by the displacement the thick necklace with her left foot indulged in dancing gracefully to the accompaniment of the loud-sounding anklet and placing the other foot without much movement.

लघुललितपदं तदंसपीठद्वयनिहितोभयपाणिपल्लवान्या ।
 सकटिनकुचचूचुकप्रणोदं प्रियमबला सविलासमन्त्रियाय ॥19॥

Another girl followed her lover with fast graceful steps, placing the two foliage- like hands of hers on the seat in the form of his shoulders, squeezing the nipples of her hard breasts on him.

जघनमलसपीवरोरु कृच्छ्रादुरुनिबिरीसनितम्बभारखेदि ।
 दयिततमशिरोधरावलम्बिस्वभुजलताविभवेन काचिदूहे॥20॥

Another lady bore with great effort, her hips which caused her much discomfort due to the large and hard pressed back, and which had large and heavy thighs, with the help of her creeper-like hands hanging on the neck of her lover.

अनुवपुरपरेण बाहुमूलप्रहितभुजा कलितस्तनेन निन्ये ।

निमित्तदशनवाससा कपोले विषमवितीर्णपदं बलादिवान्या॥21॥

Another lady was led as if forcefully by another person who had touched her breasts with hands spreaded through the gap at the root of her hands, and who had pressed his lips in her cheeks, with her feet faltering in uneven ground.

अनुवनमसितभ्रुवः सखीभिः सह पदवीमपरः पुरोगतायाः ।

उरसि सरसरागपादलेखाप्रतिमयानुययावसंशयानः॥ 22॥

Another person followed the path of the dark - browed girl who had gone earlier along with her companions in the forest, without any doubt since her footsteps resembled the footprints on his chest characterised by moist red lac (imprinted there at the time of intercourse)

मदनरसमहौघपूर्णनाभीहृदपरिवाहितरोमराजयस्ताः ।

सरित इव सविभ्रमप्रयातप्रणदितहंसकभूषणा विरेजुः॥23॥

Those ladies, the hairs of whom appeared to flow from their lake like navels, full due to passion, and whose anklets made sound due to their gait characterised by graceful movement looked like rivers whose waterways were flowing from the overflowing pools and whose flow caused the swans to move making sound.

श्रुतिपथमधुराणि सारसनामनुनदि शुश्रुविरे चिरं रुतानि ।

विदधति जनतामनःशरव्यव्यधपटुमन्मथचापनादशङ्काम्॥24॥

The notes of the Sārasa a birds, which were sweet to hear, and which caused the doubt that they were actually the sounds of the bow of Cupid capable of hitting the target in the form of the hearts of people, were heard by the ladies.

मधुमथनवधूरिवाहयन्ति भ्रमरकुलानि जगुर्यदुत्सुकानि ।

तदभिनयमिवावलिर्वनानामतनुत नूतनपल्लववाङ्मुलीभिः॥ 25॥

The songs which were sung by the flocks of bees, which were excited as if addresssing the wives of Lard Kṛṣṇa were

enacted, as it were, by the forests with their fingers in the form as fresh foliage.

असकलकलिकाकुलीकृतलिस्खलनविकीर्णविकासिकेसराणाम् ।

मरुदवनिरुहां रजो वधूभ्यः समुपहरन् विचकार कोरकाणि॥26॥

The wind made floral buds blossom, bringing the pollen grain for women from the tress, whose blooming stalks of flowers were scattered due to the movement of bees, which were unsteady on account of the buds which were only half-open.

उपवनपवनानुपातदक्षैरलिभिरलाभि यदङ्गनागणस्य ।

परिमलविषयस्तदुन्ततानामनुगमने खलु संपदोग्रतःस्थाः॥27॥

The bees attained the fragrance of women, being adept in following the wind in the garden, thereby demonstrating the fact that prosperity is easily attainable by following high minded persons.

रथचरणधराङ्गनाकराब्जव्यतिकरसम्पदुपात्तसौमनस्याः ।

जगति सुमनसस्तदादि नूनं दधति परिस्फुटमर्थतोऽभिधानम्॥28॥

The flowers of blue forest became aptly-named as 'sumanas' [nice-minded] in the world ever since they become mentally pleased due to the fortune of the contact with the wives of lord Kṛṣṇa.

अभिमुखपतितैर्गुणप्रकर्षादवजितमुद्धतिमुज्ज्वलां दधानैः ।

तरुकिसलयजालग्रहस्तैः प्रसभमनीयत भङ्गमङ्गनानाम्॥29॥

The foliage of trees, being discarded by the lips of the fingers of the women, due to the superior qualiteis of the latter, which were held aloft and brought to their proximity in an elgant manner were forcibly nipped.

मुदितमधुभुजो भुजेन शाखाञ्चलितविश्रृङ्खलशङ्खकं ध्रुवत्याः ।

तरुरतिशयितापराङ्गनायाः शिरसि मुदेव मुमोच पुष्पवर्षम्॥30॥

One tree showered flowers as if because of delight, on the crest of a woman, who was tossing its branches having bees

content with the feast of honey, with her hands which had bangles moving uninterruptedly.

अनवरतरसेन रागभाजा करजपरिक्षितिलव्यसंस्तवेन ।

सपदि तरुणपल्लवेन वध्वा विगतदयं खलु खण्डितेन मम्ले॥31॥

The tender foliage, which had thick juice it which was red in color, which got into contact through the scratching of the nail and which was mercilessly cut by the young girl suddenly faded like a young man, when passionate, love-lorn and who has endured nail bite becomes faded when discarded.

प्रियमभि कुसुमोद्यतस्य बाहोर्नवनखमण्डनचारु मूलमन्या ।

मुहुरितरकराहितेन पीनस्तनतटरोधि तिरोदधेऽशुकेन॥32॥

With the silk cloth held by her other hand, another lady concealed the armipit of her hand, which was beautiful with the fresh scratches made by nails, which was raised in front of her husband in order to pluck flowers and which was overlapped by her heavy breasts.

विततवलिबिभाव्यपाण्डुलेखाकृतपरभागविनीलरोमराजिः ।

कृशमपि कृशतां पुनर्नयन्ती विपुलतरोन्मुखलोचनावलगनम्॥33॥

प्रसकलकुचबन्धुरोद्धुरोरःप्रसभविभिन्नतनूत्तरीयबन्धा ।

अवनमदुदरोच्छ्रवसद्दुकूलस्फुटतरलक्ष्यगभीरनाभिमूला॥34॥

व्यवहितमविजानती किलान्तर्वणभुवि वल्लभमाभिमुख्यभाजम् ।

अधिविटपि सलीलमग्रपुष्पग्रहणपदेन चिरं विलम्ब्य काचित्॥35॥

अथ किल कथिते सखीभिरत्र चक्षणमपरेव ससंभ्रमा भवन्ती ।

शिथिलितकुसुमाकुलाग्रपाणिः प्रतिपदसंयमितांशुकावृताङ्गी॥36॥

कृतभयपरितोषसंनिपातं सचकितसस्मितवक्त्रवारिजश्रीः ।

मनसिजगुरुतत्क्षणोपदिष्टं किमपि रसेन रसान्तरं भजयन्ती॥37॥

अवनतवदनेन्दुरिच्छतीव व्यवधिमधीरतया यदस्थितास्मै ।

अहरत सुतरामतोऽस्य चेतः स्फुटमभिभूषयति स्त्रियस्त्रपैव॥ 38॥

One lady, whose line of hairs was rendered indistinct by the white lines of her three folds in the stomach, making her already slim waist slimmer throwing upwards glances with her wide eyes, having her upper garment slipping from her chest which was beautiful with full grown breasts, with her navel rendered more visible due to the loose nature of her silk garment which was caused by the contraction of her belly, pretended that she had not recognised her lover, who was concealed by the forest, but who was actually remaining face to face with her, remaining idle for long as if to pluck flowers from the trees in front of her. She suddenly withdrew from her act of plucking flower, pretending to be another person when told of the matter by her friends. Putting back her cloth on all limbs, experiencing with great gusto, a particular emotion which was taught by the preceptor in the form of Cupid, which was blended by the mixture of tear and love, she remained there in his expectation with downcast face-moon as if desiring concealment caused by her timidity—a fact which captivated the mind of her lover. Indeed it is bashfulness which adorns women.

किसलयशकलेष्ववाचनीयाः पुलकिनि केवलमङ्गके निधेयाः ।

नखपदलिपयोऽपि दापितार्याः प्रणिदधिरे दयितैरनङ्गलेखाः॥39॥

Both lovers and their loved ones made love-letters with nail marks as script in foliage, which could not be read, but which could be held close to their limbs having raised hairs, and the meaning of which was clear to them.

कृतकृतकरुषा सखीमपास्य त्वमकुशलेति कयाचिदात्मनैव ।

अभिमतमभि साभिलाषमाविष्कृतभुजमूलमवन्धि मूर्ध्नि माला ॥40॥

One lady feigning anger abandoned her companion saying “you are not an expert”. She fastened the garland by herself on her head right in front of herself showing her armpit to him in an expression of her hidden desire.

अभिमुखमुपयाति मा स्म किञ्चित्त्वमाभिदधाः पटले मधुव्रतानाम् ।
मधुसुरभिमुखाब्जगन्धलब्धेरधिकमधित्वदनेन मा निपाति॥41॥

सरजसमकरन्दनिर्भरासु प्रसवविभूतिषु वीरुधां विरक्तः ।
ध्रुवममृतपनामवाञ्छयाऽसावधरममुं मधुपस्तवाजिहीते॥42॥

इति वदति सखीजने निमीलद्रुग्णितसान्द्रतराक्षिपक्षमाला ।
अपतदभिभयेन भर्तुरङ्गं भवति हि विकूलवता गुणोऽङ्गनानाम्॥43॥

“Don’t say anything when the swarm of bees comes directly to you. Let it not crash into you with greater intensity out of desire to get more than the fragrance of your lotus face caused by wine. This bee, being fed up with the splendours of flowers full of honey mixed with the pollen grains evidently desirous of the appellation of nectar drinker sticks to your lips.” When the friends were speaking thus, someone, with doubly dense eyelashes due to the closure of the eyes, fell into the lap of her husband out of fear of the bee. Indeed, timidity is a virtue of women.

मुखकमलमुन्ममय यूना यदभिनवोढवधूर्वलादचुम्बि ।
तदपि न किल बालपल्लवाग्रग्रहपरया विविदे विदग्धसख्या॥ 44॥

The fact that a youth, forcibly lifting up the lotus face of the newly married spouse kissed her was not noticed by her deft companion who pretended that she was gathering fresh foliage.

व्रतविव्रतिभिस्तिरोहितायां प्रतियुवतौ वदनं प्रियः प्रियायाः ।
यददधदधरावलोपनृत्यत्करवलयस्वनितेन तद्विव्रे॥45॥

The fact that the lover kissed the face of his beloved when the co-wife was concealed by the creeper was revealed by the sound of her bangles dancing due to the movement of her hands caused by the pain generated by the bite in her lips.

विलसितमनुकुर्वती पुरस्ताद्धरणिरुहाधिरुहो वधूर्लतायाः ।
रमणमृजुतया पुरः सखीनामकलितचापलदोषमालिलिङ्ग ॥46॥

A girl, imitating the graceful movement of a creeper sticking to a tree in front of her, embraced her lover right in front of her friends without bothering about any fault of looseness on her part.

सललितमवलम्ब्य पाणिनांसे सहचरमुच्छ्रितगुच्छवाञ्छयान्या ।

सकलकलभकुम्भविभ्रमाभ्यामुरसि रसादवतस्तरे स्तनाभ्याम्॥47॥

Another lady, leaning on the shoulder of her husband for support gracefully with her hands, desirous of the cluster of flowers on the top, concealed his chest with her breast which was as charming as the crest of an elephant.

मृदुचरणतलाग्रदुःस्थितत्वादसहतरा कुचकुम्भयोर्भरस्य ।

उपरि निरवलम्बनं प्रियस्य न्यपतदधोच्चतरुच्चिवीषयान्या॥48॥

Another lady fell down over her lover being devoid of any support, totally unable to withstand the weight of her breasts, when she had to stand with difficulty on the tips of her toes out of desire to pluck flowers from the height.

उपरिजतरुजानि याचमानां कुशलतया परिरम्भलोलुपोऽन्यः ।

प्रथितपृथुपयोधरां गृहाण स्वयमिति मुग्धवधूमुदास दोर्भ्याम्॥49॥

Another person lifted up his innocent wife, telling her to pluck flowers herself out of desire to embrace her, when she having large breasts requested him to give her flowers from the top of the tree.

इदमिदमिति भूरुहां प्रसूनैर्मुहुरभिलोभतया पुरःपुरोऽन्या ।

अनुरहसमनायि नायकेन त्वरयति रन्तुमहो जनं मनोभूः॥50॥

A girl was led by her lover to the deserted region by tempting her to move forward again and again showing flowers on the trees. Strange indeed is the fact that Cupid tempts people to indulge in amorous sports.

विजनमिति बलादमुं गृहीत्वा क्षणमथ वीक्ष्य विपक्षमन्तिकेऽन्या ।

अभिपतितुमना लघुत्वभीतेरभवदमुञ्चति वल्लभेऽतिगुर्वी॥51॥

Another lady, thinking that it was a deserted place caught hold of her lover forcibly. But on finding her co-wife near by she realised that the latter would feel belittled and therefore released herself from his grip. When her husband did not relent she pretended that she was quite dignified [and not involved in the affair].

अधिरजनि जगाम धाम तस्याः प्रियतमयेति रुषा स्रजावबद्धः ।

पदमपि चलितुं युवा न सेहे किमिव नशक्तिहरं ससाध्वसानाम्॥52॥

A youth who was fastened with a garland by his beloved with anger caused by the fact that he visited the house of another lady at night could not move even a pace. Indeed what does not weaken a person who becomes apprehensive?

न खलु वयममुष्य दानयोग्यः पिबति च पाति यासकौ रहस्त्वाम् ।

त्यज विपटममुं ददस्व तस्यै भवतु यतः सदृशोश्चिराय योगः॥53॥

कितव किमाहृतैर्वृथा नः क्षितिरुहपल्लवपुष्पकर्णपूरैः ।

ननु जनविदितैर्भवद्रव्यलीकैश्चिरपरिपूरितमेव कर्णयुग्मम्॥54॥

“I am not eligible for receiving this folige [spouse]. Please give it [spouse] to her who kisses again in secret and protects you. Please go away. Let there be the union of like-minded people”
“O cheat, what is the use of the ear ornament in the from of foliage and flowers brought by you for me? See, my ears are alerady filled by the scandals related to you by well-known people.”

मुद्गरुपहसितामिवालिनदैर्वितरसि नः कलिकां किमर्थमेताम् ।

वसतिमुपगतेन धाम्नि तस्याः शट कलिरेष महास्त्वयाद्य दत्तः॥55॥

इति गदितवती रुषा जघान स्फुरितमनोरमपक्ष्मकेसरेण ।

श्रवणनियमितेन कान्तमन्या सममसिताम्बुरुहेण चक्षुषा च॥56॥

“Why do you give me this kalikā [flower bud] which appears as if ridiculed by the murmer sound of the bees? Obstinate fellow!

you have already given me Kali [cause for quarrel] by going to her abode.”

Saying this, a lady hit her husband angrily with a blue lotus fastened on her ear, which had its stalks like thick eyelashes and with her eye bordered by her ears, which had thick lashes.

विनयति सुदृशो दृशोः परागं प्रणयिनि कौसुममाननानितेन ।

तदहितयुवतेर भीक्ष्णमक्ष्णोर्द्वयमपि रोषरजोभिरापुपूरे॥57॥

When the lover was removing the pollen grains emitted by flowers from the eyes of the beautiful lady, both the eyes of her co-wife were also filled with the dust of anger again and again.

स्फुटमिदमभिचारमन्त्र एव प्रतियुवतेरभिधानमङ्गनानाम् ।

वरतनुमुनोपहृत्य पत्या मृदृकुसमेन यदाहताप्यमूर्च्छत्॥58॥

Indeed this name of the co-wife is a spell of black magic for women; for a beautiful lady, called by her husband with the name of her co-wife, swooned eventhough she was hit by him by a tender flower.

समदनमवतंसितेऽधिकर्णं प्रणयवता कुसुमे सुमध्यमायाः ।

व्रजदपि लघुतां बभूव भारःसपदि हिरण्मयमण्डनं सपत्न्याः॥59॥

When the loving husband decorated the ears of his beloved with flower tenderly, the golden ornament of her co-wife, even becoming light [worthless] appeared like a burden.

अवजिततममुना तवाहमक्ष्णा रुचिरतयेत्यवनम्य लज्जयेव ।

श्रवणकुवलयं विलासवत्या भ्रमररुतैरुपकर्णमाचक्षे॥60॥

It appeared as if the lotus in the ear of the lady whispered to the graceful lady in her ears through the humming sound of the bees thus: “I have been defeated by the beauty of your eyes.”

अवचितकुसुमा विहाय वल्लीर्युवतिषु कोमलमाल्यमालिनीषु ।

पदमुपदधिरे कुलान्यलीनां न परिचयो मलिनात्मनां प्रधानम्॥61॥

The flock of bees, forsaking the creepers from which flower

had been plucked set their feet in women who had tender garlands. Indeed, familiarity is not at all important for wicked ones.

श्लथशिरसिजपाशपातभारादिव नितरां नतिमचिरंसभागैः ।
मुकुलितनयनैर्भुखारविन्दैर्धनमहतामिव पक्ष्मणां भरेण॥62॥

अधिकमरुणिमानमुद्रहस्त्रिर्विलसदशीतमयूखरश्मिजालैः ।
परिचितपरिचुस्वनाभियोगादपगतकुङ्कुमरेणुभिः कपोलैः॥63॥

अवसितललितक्रियेण बाहोर्ललिततरेण तनीयसा युगेन ।
सरसकिसलयानुरञ्जितैर्वा करकमलैः पुनरुक्तरक्तभाभिः॥64॥

स्मरसरसमुरःस्थलेन पत्युर्विनिमयसङ्क्रमिताङ्गरागरागैः ।
भृशमतिशयखेदसम्पदेव स्तनयुगलैरितरेतरं निषण्णैः॥65॥

अनतकुचभरानतेन भूयः क्रमजनिता नतिना शरीरकेण ।
अनुचितगतिसादनिःसहत्वं कलभकरोरुभिरुरुभिर्दधानैः॥66॥

अपहतनवयावकैश्चिराय क्षितिगमनेन पुनर्वितीर्णरागैः ।
कथमपि चरणाम्बुजैश्चलच्चिर्भृशविनिवेशवशात् परस्परस्य॥67॥

मुहुरिति वनविभ्रमाभिषङ्गादतमि तदा नितरां नितम्बिनीभिः
मृदुतरतनवोऽलसाः प्रकृत्या चिरमपि ताः किमुत प्रयासभाजः॥68॥

These beautiful ladies, with drooping shoulder as if under the weight of the locks of their loose hair and with their lotus faces characterised by eyes which remained closed as if due to the weight of their thick eyelashes were extremely tired. They were having cheeks which were more reddened due to the rays of the rising sun, even though bereft of the saffron grains due to being subject to kissing by familiar ones. They were having tender hands the graceful movement of which had come to an end and lotus-like palms, which, naturally red in colour being as if reddened by the hue of the foliage looked doubly red.

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They were having breasts sticking to each other which were filled with the colour pigment which looked like the fatigue ensuing from love making transferred from the chest of their husbands in the delightful act of love-making; they were having their bodies already bent due to their heavy breasts which were weightier due to exertion and thighs which were like the trunks of elephants and which suffered the fatigue caused by unaccustomed exertion. They were having lotus-like feet, the red lac applied on which had vanished due to the prolonged walk on ground but which were given the red hue due to the firm stamping on earth. Thus these ladies of heavy hips became extremely tired due to their addiction to the exertion in the forest. Of tender limbs they were weak by nature; what to say when they exerted themselves for long!

प्रथममलघुमौक्तिकाभमासीत् श्रमजलमुज्ज्वलगण्डमण्डलेषु ।

कठिनकुचतटाग्रपाति पश्चादधशतशर्करतां जगाम तासाम्॥69॥

Thereupon their sweat drops acquired the luster of pearls on their brilliant cheeks; then falling on their hard breasts, they were scattered into hundred of pieces.

विपुलकमपि यौवनोद्धतानां धनपुलकोदयकोमलं चकाशे ।

परिमलितमपि प्रियैः प्रकामं कुचयुगमुज्ज्वलमेव कामिनीनाम्॥70॥

The breasts of ladies who were proud due to their youth even though very large [devoid of horripilation] shone beautifully due to horripilation. Even though worn out due to their loves they shone fresh.

अविरतकुसुमावचायखेदान्निहितभुजालतयैकयोपकण्ठम् ।

विपुलतरनिरन्तरावमग्नस्तनपिहितप्रियवक्षसा ललम्बे॥71॥

A lady hung in the neck of her beloved one with her hands looking like creepers due to the fatigue caused by constant plucking of flowers in such a way that his chest was covered by her breasts which were large and thick.

अभिमतभितः कृताङ्गभङ्गा कुचयुगमुन्नतिवित्तमुन्नमय्य ।

तनुरभिलषितं श्रमच्छलेन व्यवृणुत वेल्लितबाहुवल्लरीका॥72॥

A beautiful lady expressed her desire to her lover under the pretext of removing her fatigue by raising her breasts visible through its height and bending her body raising her interlocked palms up.

हिमलवसदृशः श्रमोदविन्दूनपनयता किल नूतनोदवध्वाः ।

कुचकलशकिशोरकौ कथञ्चित्ततरलतया तरुणेन पस्पृशाते॥73॥

The young man, who was removing the drops of sweat looking like particles of snow from the freshly wed bride somehow tenderly touched her pot-like babies in the form of breasts.

गतोद्रेकं जघनपुलिने रुद्धमध्यप्रदेशः स्थित्वा नाभौ बलिषु बलयन् गाङ्गमम्भोविलासम् ।

प्राप्योरुत्वं स्तनतटभुविप्लावयन् रोमकूपान् स्वेदापूरो युवतिसरितां व्याप गण्डस्थलानि॥74॥

The flow of sweat belonging to the rivulets in the form of women growing in size in the sandbank consisting of their wastes, blocked in the mid region, going over the creeper-like hands and thighs, filling the pots of their navels, surpassing the pleatue of their breasts, sinking into the roots of their hair, finally spreaded towards their cheeks.

प्रियकरपरिमार्गादङ्गानां यदाभूत् पुनरधिकतरैव खेदतोयोदयश्रीः ।

अथ वपुरभिषेक्तुं तास्तदाम्भोभिरीषुर्वनविहरणखेदम्लानमम्लानशोभाः॥75॥

इति श्रीमाघभट्टविरचिते शिशुपालवधकाव्ये वनविहारो नाम सप्तमः सर्गः॥7॥

When the charm of the sweat caused by the touch of the hands of the lovers increased for ladies, they remained fresh with lustre and desired to remove the fatigue caused by the sport in the forest with a dip in the water.

Thus ends the seventh canto entitled Vanavihāra in the Śīsupālavadhamaḥākavya of Mahākavi Māghabhaṭṭa.

शिशुपालबधकाव्ये

अष्टमः सर्गः

आयासादलघुतरस्तनैः स्तनद्विस्तान्तानामविशदलोचनारविन्दैः ।

अभ्यम्भःकथमपि योषितां समूहैस्तैरुर्वीनिहितचलत्पदं प्रचेले॥१॥

The damsels, having large breasts, who were making all sorts of sounds, who were very tired, and whose lotus-faces were drooping, somehow moved towards water, planting their unsteady feet on ground.

यान्तीनां सममसितभ्रुवां नतत्वादसानां महति नितान्तमन्तरेऽपि

संसक्तैर्विपुलतया मिथो नितम्बैः संबाधं बृहदपि तद् बभूववर्म्मा॥२॥

That path became crowded even though there was a lot of space between the slender shoulders of the dark-browed damsels, who were moving, since their hips got stuck with each other due to their large size.

नीरन्ध्रदुमशिशिरां भुवं भजन्तीः साशङ्कं मुहुरिव कौतुकात् करैस्ताः

पस्पर्श क्षणमनिलाकुलीकृतानां शाखानामतुहिनरश्मिरन्तरालैः॥३॥

The Sun touched them, who were walking through the ground rendered cool due to the thick growth of trees, rather cautiously, out of fancy, with his hand-like rays, through the branches of trees disturbed by the wind for a moment.

एकस्यास्तपनकरैः करालिताया बिभ्राणः सपदि सितोष्णवारणत्वम्

सेवायै वदनसरोजनिर्जिततश्रीरागत्य प्रियमिव चन्द्रमाश्चकार॥४॥

The moon, having been defeated by the lustre of the lotus

face of one damsel, seemed to have approached her to serve, doing a favour to her by converting himself into a white parasol.

स्वं रागादुपरि वितन्वतोत्तरीयं कान्तेन प्रतिपथवारितातपायाः।

सच्छत्रादपरविलासिनीसमूहाच्छायासीदधिकतरा तदापरस्याः॥5॥

A damsel, who was shaded from the sunlight by her husband at every step due to affection, holding aloft his upper garments, surpassed the grace of all other women who were moving with their umbrellas.

संस्पर्शप्रभवसुखोपचीयमाने सर्वाङ्गे करतललग्नवल्लभायाः।

कौशेयं व्रजदपि गाढतामजस्रं सस्रंसे विगलितनीवि नीरजाक्ष्याः॥6॥

The silk garment of a lady was dropping from her body with its knot loosened in the waist even when becoming tight, as her entire body became expanded due to the pleasure caused by the touch of her husband, as she was clinging to his hands.

आयान्तीरलसमवेक्ष्यक्ष्य विस्मयिन्त्यस्तास्तन्वीर्न विदधिरे गतानि हंस्यः

बुद्ध्वा वा जितमपरेण काममाविष्कुर्तीत स्वगुणमपन्नपः क एवा॥7॥

The she-swans, looking at them who were striding liesurely became amazed and did not move. Indeed, which person will express his qualities without shame when he finds it being superseded by others?

श्रीमद्भिर्जितपुलिनानि माधवीनामारोहैर्निर्विडवृहन्नितम्बविम्बैः।

पाषाणस्खलनविलोलमाशु नूनं वैलक्ष्याद्ययुरवरोधनानि सिन्धोः॥8॥

The rivers [women of the harem] of the ocean definitely went away with great speed in an unsteady manner, when being meddled with stones in their path, as if they were ashamed when, their sandy banks were defeated by the huge hips of women of great charm.

मुक्ताभिःसलिलरयास्तशुक्तिपेशीमुक्ताभिः कृतरुचि सैकतं नदीनाम्।

स्त्रीलोकः परिकलयाञ्चकार तुल्यं पल्यङ्गैर्विगलितहारचारुभिःस्वैः॥9॥

The women folk considered the sandal banks of rivers, rendered beautiful by pearls, which were freed from their shells by the force of the flow of water, as equal to their beds in which were dropped the broken pearl necklaces of them.

आघ्राय श्रमजमनिन्द्यगन्धबन्धुं निःश्वासश्वसनमसक्तमङ्गनानाम् ।

आरण्याः सुमनस ईषिरे न भृङ्गैरौचित्यं गणयति को विशेषकामः॥10॥

The bees, having smelt without obstruction the exhaled breath of women produced by their exertion which had lovely fragrance, did not fancy the wild flower of the forest at all. Which person desiring unusual objects would mind propriety?

आयत्यां निजयुवतौ वनात्सशङ्कं बर्हणमितरशिखण्डिनीं भरेण ।

आलोक्य व्यवदधतं मयूरमाराद्भामिन्यः श्रद्धुरनार्जवं नरेषु॥11॥

Seeing the male peacock in front of them which was concealing another female peacock, with its huge plumage with apprehension when its real wife was coming out of the forest, women became suspicious of the deceit on the part of their husbands.

आलापैस्तुलितरवाणि वाणिनीनां माधुर्यादमलपतत्रिणां कुलानि ।

अन्तर्धामुपययुरुत्पलावलीषु प्रादुःष्यात् क इव जितःपुरः परेण॥12॥

Swans, whose sounds was surpassed in sweetness by the speech of the women of Lord Kṛṣṇa hid themselves in the array of blue lotuses. Who will come out in the open when defeated by the enemy?

मुग्धाया स्मललितेषु चक्रवाक्या निःशङ्कं दयिततमेन चुम्बितस्य ।

प्राणेशानभि विदधुर्विधूतहस्ताः सीत्कारं समुचितमुत्तरं तरुण्यः॥13॥

The young ladies provided the appropriate answer of hissing sound, tossing their hands, to their husbands, when the Cakravakī (red goose), innocent in love play was kissed impetuously by her lover.

उत्क्षिप्तस्फुरितसरोरुहार्धमुच्चैः सरनेहं विहगरवैरिवालपन्ती ।

नारीणमथ सरसी सफेनहासा प्रीत्येव व्यतनुत पाद्यमूर्मिहस्तैः॥14॥

Thereupon, the lotus lake seemed as if giving water for women to wash their feet with its foam serving as smile, tall lotus flowers as offering provided for worship, and the sound of the birds serving as the loving mode of speech.

नित्याया निजवसतेर्निरासिरे यद्रागेण श्रियमरविन्दतः कराग्रैः ।

व्यक्तत्वं नियतमनेन निन्युरस्या सापत्न्यं क्षितिसुतविदिषो महिष्यः॥15॥

The wives Kṛṣṇa who was the enemy of Narakāśura banished the Goddess of Lakṣmī from her permanent abode of lotus, defeating her with their red lustre, [passion] through which act her status of being only a co-wife was made clear.

आस्कन्दन् कथमपि योषितो न यावद्भीमत्यःप्रियकरधार्यमाणहस्ताः

औत्सुक्यात् त्वरितममूस्तदम्बु तावत्संक्रान्तप्रतिमतया दधाविवान्तः॥16॥

Even before these ladies, who were frightened and being held by the hands of their lovers entered the water with hesitation, water seemed to have taken them in as their reflection had already entered into it.

ताः पूर्वं सचकितमागमय्य गाधं कृत्वाथो मृदुपदमन्तराविशन्त्यः

कामिन्यो मन इव कामिनः सरागैरङ्गैस्तज्जलमनुरअयांबभुवुः॥17॥

Those loving ladies, understanding the depth of the water with initial misunderstanding, entered it with tender steps and pervading its inner space, reddened it with their red cosmetics very much like understanding the attitude of a lover with initial apprehension and capitivating his mind through love.

संक्षोभं पयसि मुहुर्महिभकुम्भश्रीभाजा कुचयुगलेन नीयमाने ।

विश्लेषं युगमगमद्रथाङ्गनाम्नोरुद्धतः क इव सुखावहः परेषाम्॥18॥

When commotion was created in water by the breasts of ladies, which had the grace of the crest of a huge elephant, the

couple of *Cakravāka* birds got separated. Indeed, which high circled object (person straying from morality) will create happiness to others?

आसीना तटभुवि सस्मितेन भर्त्रा
रम्भोरुरवतरितुं सरस्यनिच्छुः ।
धुन्वाना करयुगमीक्षितुं विलासान्
शीतालुः सलिलगतेन सिच्यते स्म॥19॥

A lady with thighs resembling the trunk of plantain, who was sitting on the bank and who, being unable to withstand the cold, was not willing to enter the lake, was sprinkled with water by her lover remaining in water, in his eagerness to witness her charming reaction.

नेच्छन्ती सममुना सरोऽवगाढुं रोधस्तः प्रतिजलमीरिता सखीभिः
आश्लिष्यद्वयचकितेक्षणं नवोद्गा वोढारं विपदि न दूषितातिभूमिः॥20॥

A freshly married girl, not desiring to enter the lake along with her husband, being persuaded by her friends from the bank, embraced him with eyes trembling with fear. Indeed, transgression of the code of behaviour is not condemned at the time of calamity.

तिष्ठन्तं पयसि पुमांसमंसमात्रे तद्वध्न तदवयती किलात्मनोऽपि ।
अभ्येतुं सुतनुरभीरियेष मौग्ध्यादाश्लेषि द्रुतमुना निमज्जतीति॥21॥

One beautiful lady, seeing her husband standing in water which was as high as his shoulders, thinking that it will be of the same height for her also, desired to go straight into it without fear due to ignorance. She was embraced by him who thought that she would sink.

अनाभेः सरसि नतभुवावगाढे चापल्यादथ सरसस्तरङ्गहस्तैः ।
उच्छ्रायिस्तनयुगमध्यरोहि लब्धस्पर्शानां भवति कुतोऽयवा व्यवस्था॥22॥

When a graceful lady of curved brows had entered water which was high up to her navel, the water, with its hands in the form of waves climbed upto her breasts due to its fickle nature.

How can there be self control on the part of people who have experienced touch?

कान्तानां कुवलयमप्यपास्तमक्ष्णोः शोभाभिर्न मुखरुचाहमेकमेव ।

संहर्षादलिविरुतैरितीव गायल्लोलोर्मो पयसि महोत्पलं ननर्त॥23॥

In the water having moving waves, the lotus flower, danced to the singing of the sound of the bees due to the joy caused by the fact: "I alone am not defeated by the lustre of the face of the damsels; the blue lotus also has been defeated by the grace of their eyes".

त्रस्यन्ती चलशफरीविघटितोरु-

वर्मोरुरतिशयमाप विभ्रमस्य ।

क्षुभ्यन्ति प्रततमहो विनापि हेतो-

र्लीलाभिः किमु सति कारणे रमण्यः॥24॥

The beautiful lady, frightened when being hit in her thigh by moving fish reached the acme of grace. Indeed, women became agitated with all sorts of graceful movements even without any reason. What to say when they do have reasons?

आकृष्टप्रतनुवपुलितैस्तरद्विस्तस्याम्भस्तदथ सरोमहार्णवस्य ।

अक्षोभि प्रसृतविलोलबाहुपक्षैर्योषाणामुरुभिरुरोजगण्डशैलैः॥25॥

The water of that ocean-like lake was agitated by the huge mountain rocks in the form of breasts of the women, which were large in size, and which were accompanied by their creeper-like tender bodies, and wings in the form of long extended hands engaged in swimming.

गामभीर्यं दधदपि रन्तुमङ्गनाभिः प्रक्षोभं जघनविघट्टनेन नीतः ।

अम्भोधिर्विकसितवारिजाननोऽसौ मर्यादां सपदि विलङ्घ्यां बभूव॥26॥

Eventhough having great depth, this lake, being agitated by the movement of the hips of the women folk, suddenly gave up all restraint.

आम्रष्टुं दयतमिवावगाढमारा-

दूर्मीणां ततिभिर्भिप्रसार्यमाणः ।

कस्याश्चिद्विततचलच्छिखाङ्गुलीको

लक्ष्मीवान् सरसि रराज केशहस्तः॥27॥

The hand in the form of hair of some lady with its tips floating in water looking like fingers shone with great grace, being spread by the waves as if to lift the husband who had delved into water near her.

उन्निद्रप्रियकमनोरमं रमण्याः

अरेजे सरसि वपुः प्रकाशमेव ।

युक्तानां विमलतया तिरस्क्रियायै

नाक्रामन्नपि हि भवत्यलं जलौघः ॥28॥

The body of the woman, which was as beautiful as a blossomed Priyakā flower shone clearly in the water of the lake. Indeed the bulk of water (group of wicked people), even when engaged in attacking forthwith is not capable of overpowering people of purity.

किं तावत् सरसि सरोजमेतदारा-

दाहोस्विन्मुखमवभासते तरुण्याः ।

संशय्य क्षणामिति निश्चिकाय कश्चि-

द्विव्योर्कैर्वकसहवासिनां परोक्षैः॥29॥

One person, doubting for a movement whether he saw in the lake nearby a lotus flower or the face of a woman understood truth from the grace exhibited by them which are totally absent in lotuses.

शृङ्गाणि द्रुतकनकोज्ज्वलानि गन्धाः कौसुम्भं पृथुकुचकुम्भसङ्गिवासः ।

मार्द्वीकं प्रियतमसंनिधानमासन्नारीणमिति जलकेलिसाधनानि ॥30॥

The syringes, shining forth with their covers of molten gold, fragrant pigments, the garments red in colour, sticking to the pot-like breasts, wine and proximity of the beloved ones - there were the instruments of water sports for women.

उत्तुङ्गादनिलचलांशुकास्तटाच्चेतोभिः सह भयदर्शिनां प्रियाणाम्
श्रेणीभिर्गुरुभिरतूर्णमुत्पतन्त्यस्तोयेषु द्रुततरमङ्गना निपेतुः॥३१॥

Women, with their garments fluttering in the wind fell into water with great speed, along with the minds of their lovers showing fear when they were jumping from high banks slowly due to their heavy hips.

मुग्धत्वादविदितकैतवप्रयोगा

गच्छन्त्यः सपदि पराजयं तरुण्यः ।

ताः कान्तैः सह करपुष्करेतिताम्बु-

व्यात्युक्षीमभिसरणग्लहामदीव्यन्॥३२॥

Those ladies, who were ignorant of cheating due to their innocence, being instantly defeated, played the game of splashing water to the opponents with their husbands, with the stake that the defeated person should approach the victorious one begging love-making.

योग्यस्य त्रिनयनलोचनानलार्चिर्निर्दग्धस्मरपृतनाधिराजलक्ष्म्याः ।

कान्तायाः करकलशोद्धतैः पयोभिर्वक्त्रेन्दोरकृत महाभिषेकमेकः॥३३॥

One person performed the royal bath with water lifted in the pot of hands to the moon-face of his wife who was eligible to be considered as the Goddess of Royal Fortune of the army of Cupid who was burned by the flames of the three eyed Śiva.

सिञ्चन्त्याः कथमपि बाहुमुन्नम्य

प्रेयांसं मनसिजदुःखदुर्बलायाः ।

सौवर्णं वलयमवागलत् कराग्रात्

लावणयश्चिय इव शेषमङ्गनायाः॥३४॥

The golden bangle fell down loose from the hand of a lady who was weak due to being love-sick and who was splashing water on her lover raising her hands with great difficulty, as if it were the remnant of her grace.

स्निह्यन्ती दृशमपरा निधाय पूर्ण मूर्तेन प्रणयरसेन वारिणेव ।

कन्दर्पप्रवणमनाः सखीसिसिखालक्ष्येण प्रतियुवमञ्जलिं चकारा॥३५॥

Another lady, whose mind was tuned towards Cupid, showed her folded hands to her husband, placing her loving glance on him, under the pretext of filling water on her palms to splash it on her friend, as if she were showering the nectar of love.

आनन्दं दधति मुखे करोदकेन श्यामाया दयिततमेन सिच्यमाने ।

ईर्ष्यन्त्या वदनमस्तिमप्यनल्पखेदाम्भःस्रपितमजायतेतरस्याः॥३६॥

When the lover was splashing the face of the beautiful woman, which was filled with happiness, with water taken in her hand, the face of another woman, who was filled with jealousy became wet with profuse sweat, even though it did not get splashed with water.

उद्दीक्ष्यं प्रियकररकुड्मलापविद्वैर्वक्षोजद्वयमभिषिक्तमन्यनार्याः ।

अम्भोभिर्मुहुसिचदधूरमर्षादात्मीयं पृथुतरनेत्रयुग्ममुक्तैः॥३७॥

One woman, seeing the breasts of another woman being sprinkled with water by the folded palms of her lover, wetted her own breasts with the water coming from her large eyes due to anger.

कुर्वद्भिर्मुखरुचमुज्ज्वलामजस्रं

यैस्तोयैरसिचत वल्लभां विलासी ।

तैरेव प्रतियुवतेरकारि दूरात्

कालुष्यं शशधरदीधितिच्छटाच्छैः॥३८॥

The same waters, with which the lover wetted his beloved again and again and which rendered her face brilliant in colour, and which were as clear as the rays of the moon, caused fadedness to her rival at a distance.

रागान्धीकृतनयनेन नामधेयव्यत्यासादभिमुखमीरितः प्रियेण ।

मानिन्या वपुषि पतत्रिसर्गमन्दो भिन्दानो हृदयमसाहि नोदवज्रः॥३९॥

The thunderbolt in the form of water, which was splashed directly to the proud lady by her lover, whose eyes were blind with passion, addressing her with a different name, could not be tolerated by her as it fell on her body and broke her heart though it was inert by nature.

प्रेम्णोरः प्रणयिवि सिञ्चति प्रियायास्सन्तापं नवजलविप्रुषो गृहीत्वा ।

उद्धृताः कठिनकुचयलाभिघातादासन्नां भृशमपराङ्गनामधाक्षुः॥40॥

The water drops of fresh water being splashed when the lover was splashing his beloved, hitting at the hard breasts drowned another woman standing nearby.

संक्रान्तं प्रियतमवक्षसोऽङ्गरागं

साध्वस्याः सरसि हरिष्यतेऽधुनाऽम्भः ।

तुष्ट्वेवं सपदि हृतेऽपि तत्र तेपे

कस्याश्चित् स्फुटनखलक्ष्मणः सपत्या॥41॥

The co-wife of one woman having the nail scratches of her husband on her body became agitated though she was happy when she thought that the red pigment spreading from her lover to the latter's breasts would be immediately removed by the water of the lake and it was thus removed.

हृतायाः प्रतिसखि कामिनान्यानाम्ना

हीमत्याः सरसि गलन्मुखेन्दुकान्तेः ।

अन्तर्धि दुतमिव कर्तुमसुवर्षे-

भूमानं गमयितुमीषिरे पयांसि॥42॥

One lady, who became ashamed when being called by another name by her lover in front of her friend and whose face lost its lustre seemed to have desired to enhance the volume of water in the lake with the shower of tears so that she could disappear into it.

सिक्तायाः क्षणमभिषिच्य पूर्वमन्या-

मन्यस्याः प्रणयवता वताबलायाः ।

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कालिम्ना समधित मन्युरेव वक्त्रं

प्रापाक्ष्णो गलदपशब्दमञ्जनाम्भः॥43॥

When being splashed with water by her lover, after he had splashed another girl with great love, anger itself added dark hue to the eyes of the girl. Alas, the watery collyrium dropping from her eyes became an object of ridicule.

उद्धोहं कनकविभूषणान्यशक्तः सध्रीचा वलयितपद्मनालसूत्रः ।

आरूढप्रतिवनिताकटाक्षभारः साधीयो गुरुरभवद्गुजस्तरुण्याः॥44॥

The arm of a young woman, which was incapable of wearing the golden ornament and on which was fastened the yarn of lotus stalk, subjected to the weight of the glances of the co-wife became strange and heavy.

आवद्धप्रचुरपराद्धर्चकिङ्किणीको

रामाणमनवरतोदगाहभाजाम् ।

आरावं व्यधित न मेखलांकलापः

कस्मिन् वा सजलगुणे गिरां पटुत्वम्॥45॥

The girdles, with numerous bells tied to them, of the damsels entering the deep waters did not make any sound. How can there be dexterity of speech for a person of dull intellect [a thing having wet string]?

पर्यच्छे सरसि हर्तेऽशुके पयोभि-

र्लोलाक्षे सुरतगुरावपत्रपिण्णोः ।

सुश्रोण्या दलवसनेन वीचिहस्त-

न्यस्तेन दुत्तमकृताब्जिनी सखीत्वम्॥46॥

When the garment of a lady was removed by waters in the clear lake and when her spouse, who was the master in the art of love-making, cast his glances upon her body, making her bashful, the lotus lake, providing clothes in the form of the lotus leaves with its hands in the form of waves, performed the duty of a friend.

नारीभिर्गुरुजघनस्थलाहताना-

मास्यश्रीविजितविकासिवारिजानाम् ।

लोलत्वादपहरतां तदङ्गरागं

संजज्ञे स कलुष आशयो जलानाम्॥47॥

That lake became tainted, the water of which was beaten by the heavy hips of women and the lotus flowers of which were defeated by the lustre of their faces, and which, becoming shaky, had robbed the scented unguents from their body.

सागन्ध्यं दधदपि काममङ्गनानां

दूरत्वाद्गतमहमाननोपमानम् ।

नेदीयो जितमिति लज्जयेव तासां

लोलोर्मो पयसि महोत्पलं ममज्ज॥48॥

"Eventhough I have plenty of fragrance, now myself, who was the standard of comparison for the faces of women because of the distance have been defeated by them when they are near." As if thinking thus, the huge lotus sank into the agitated water because of shame.

प्रभ्रष्टैः सरभसमम्भसोऽवगाहक्रीडाभिर्विदलितयूथिकापिशङ्गैः ।

आवन्ध्यैः सरसि हिरण्मयैर्वधूनामौर्वाग्निद्युतिशकलैरिव व्यराजि॥49॥

The ornaments of women, which were made of gold, which had fallen apart from them due to the fast water sports, which were yellow like the *yūthikā* flowers fully blossomed, shone like the sparks of the submarine fire.

आस्माकी युवतिदृशामसौ तनोति

छायैव श्रियमनपायिनी किमेभिः ।

मत्वेव स्वगुणापिधानसाभ्यसूयैः

पानीयैरिति विदधाविरेऽज्जनानि॥50॥

The waters of the lake removed the collyrium from the eyes of the damsels out of envy due to the fact that it was actually concealing their real beauty, on thinking that the natural lustre

caused by the water itself was causing permanent grace to them and hence collyrium was redundant.

निर्धौते सति हरिचन्दने जलौघैरापाण्डोर्गतपरभागयाङ्गनायाः ।

अस्नाय स्तनकलशद्वयादुपेये विच्छेदः सहृदययेव हारयष्ट्या॥51॥

When the red sandal was washed away by the water, the necklace came to be separated in a manner befitting a like minded person, from the breasts of the woman, which became pale in colour, and which lost its background.

अन्यूनं गुणममृतस्य धारयन्ती संफुल्लस्फुरितसरोरुहावतंसा ।

प्रेयोभिः सह सरसी निषेव्यमाणा रक्तत्वं व्यधित वधूदृशां सुरा च॥52॥

The lake and the wine, which had the quality of faultless nectar and which had full blown lotus flowers as decoration, being enjoyed in the company of lovers produced red colour in the eyes of the women.

स्नान्तीनां बृहदमलोदविन्दुचित्रौ रेजाते रुचिरदृशामुरोजकुम्भौ ।

हारणां मणिभिरिवाश्रितौ समन्तादुत्सूत्रैर्गुणवदुपग्रकाम्ययेव॥53॥

The pot-like breasts of ladies who were bathing, which were attractive due to the big drops of pure water shone as if being taken refuge by the pearls of their neckless, the thread of which was broken and which were in search of some virtuous object [something with thread] for support.

आरूढः पतित इति स्वसम्भवोऽपि

स्वच्छानां परिहरणयितामुपैति ।

कर्णेभ्यश्च्युतमसितोत्पलं वधूनां

वीचीभिस्तटमनु यन्निरासुरापः॥54॥

An object, even though it is born from pure minded people, becomes something which is to be avoided if it gets exalted and then falls down. Therefore, waters swept away with their waves the blue lotuses which had fallen down from the ears of the ladies, to the banks of the river.

दन्तानामधरमयावकं पदानि

प्रत्यग्रास्तनुमविलेपनां नखाङ्काः ।

आनिन्युः श्रियमधितोयमङ्गनायाः ।

शोभायै विपदि सदाश्रिता भवन्ति॥55॥

In water, the bite marks of teeth and the scratches made by nails added lusture to the lips bereft of lac dye and body devoid of unguents for ladies. Those who resort to the worthy become objects of charm in adverse times.

कस्याश्चिन्मुखमनु धौतपत्रलेखं व्यातेने सलिलभरावलम्बिनीभिः

किञ्जल्कव्यतिकरपिञ्जरान्तराभिश्चित्रश्रीरलमलकाग्रवल्लरीभिः॥56॥

The face of a lady, even though the decorative design on it was washed away, came to be accompanied by the grace of adornment caused by the strands of the tips of her hair which had rose petals inside them and which were hanging down due to the weight of the water inside them.

वक्षोभ्यो घनमनुलेपनं यदूनामुत्तंसानहरत वारि मूर्द्धजेभ्यः ।

नेत्राणां मदरुचिरक्षतैव तस्यौ चक्षुष्यः खलु महतां परैरगम्यः॥57॥

Water removed the thick unguents from the chests of the yadus. It also removed the decorations of the crest from their hair. However, the glow of intoxication in their eyes remained unaffected. Indeed, the grace of great people [grace produced in the eyes] cannot be removed by others.

यो बाह्यः स खलु जनैर्निरासि रागो

यश्चित्ते स तु तदवस्थ एव तेषाम् ।

धीराणां व्रजति हि सर्व एव नान्तः-

पातित्वादभिभवनीयतां परस्य॥58॥

Their external red colour [also, their passion] was definitely removed by water. But that passion of the mind remained the same. Indeed, nothing which remains inside brave people will be vulnerable to the onslaughts of others.

फेनानामुरसिरुहेषु हारलीला
 चेलश्रीर्जघनतटेषु शैवलानाम् ।
 गण्डेषु स्फुटरचना च पत्रवल्ली
 पर्याप्तं पयसि विभूषणं वधूनाम्॥59॥

The ornaments became sufficient for women in water, with the foams having the charm of neckless in their breasts, green moss having the beauty of garments on the hips, and leaves of lotuses that of decorative painting on cheeks.

भ्रश्यद्भिर्जलमभि हेमभिर्वधूना-
 मङ्गेभ्यो गुरुभिरज्जि लज्जयेव ।
 निर्माल्यैरथ ननृतेऽवधीरिताना-
 मप्युच्चैर्भवति लघीयसां हि धाष्ट्यम्॥60॥

The heavy ornaments of ladies, which fell down into water sank down as if due to shame. But the discarded flower garlands falling down in water began to dance there. Surely, the haughtiness of petty objects is great even when they are discarded.

आमृष्टास्तिलकरुचः स्रजोऽद्भिरस्ता
 नीरक्तं वसनमापाकृतोऽङ्गरागः ।
 कामः स्त्रीरनुशयवानिव स्वपक्ष-
 व्याघातादिति सुतरां चकार चारुः॥61॥

The remnants of the sandal marks on the forehead of women were rubbed away, the floral garlands were discarded; the red colour of the garments was removed, the scented unguent too was swept away. Cupid, feeling repentant due to the destruction of his own force, made them all the more charming.

शीतार्तिं बलवदुपेयुषेव वीरिरासेकाच्छिशिरसमीरकम्पितेन ।
 रामाणमाभिनवयौवनोष्णभाजोराश्लेषि स्तनतटयोर्वांशुकेन॥62॥

The new silk garments, which were being tossed by the wind, which were cold due to being sprinkled by water and which appeared as if afflicted by the severity of the cold, embraced the breasts of women which were warm due to their youth.

श्च्योतद्भिः समधिकमात्तमङ्गसङ्गा-

ल्लावण्यं तनुमदिवाम्बु वाससोऽन्तैः ।

उत्तरे तरलतरङ्गरङ्गलीला-

निष्णतैरथ सरसः प्रियासमूहैः ॥63॥

Thereupon, those beautiful women who were steeped in the sports of the stage made by the moving waves, with the tips of the clothes of them dripping with water profusely, as if it were embodied beauty received from their limbs, came out of the lake.

दिव्यानामपि कृतविस्मयां पुरस्ता-

दम्भस्तः स्फुरदरविन्दचारुहस्ताम् ।

उद्धीक्ष्य श्रियमिव कांचिदुत्तरन्ती-

मस्मार्षीज्जलनिधिमज्जनस्य शौरिः॥64॥

Lord Kṛṣṇa remembered the churning of the ocean on seeing a lady who was coming out of water, who caused amazement even to the divine beings, whose hands were as beautiful as full-flown lotus, and who was like Goddess Lakṣmī.

श्लक्ष्णां यत्परिहितमेतयोः किलान्त-

र्धानार्थं तदुदकसेकसक्तमूरु ।

नारीणां विमलतरौ समुल्लसन्त्या

भासान्तर्दधतुरू दुकूलमेव॥65॥

The silk garment which was worn by women to conceal their thighs became wet with water. Their prominent and beautiful thighs concealed themselves in the emanating hue.

वासांसि न्यवसत यानि योषितस्ताः शुभ्राभ्रद्युतिभिरहासि तैमुदिव

अत्याक्षुः प्लवनगलज्जलानि यानि स्यूलासुस्रुतिभिरोदि तैः शुचेव॥66॥

The garments which were worn by those damsels, which were dazzling with white colour appeared as if laughing with mirth. On the other hand, those garments which were discarded by them and which had water dripping from them appeared to be weeping with continuous flow of big drops of tears.

आर्द्रत्वादतिशयिनीमुपेयिवद्भिः

संसक्तिं भृशमपि भूरिशोऽवधृतैः ।

अङ्गेभ्यः कथमपि वामलोचनानां

विश्लेषो बत नवरक्तकैः प्रपेदे॥67॥

The new red garments which were closely stuck to the bodies of the damsels because of their being wet, even when forcibly removed again and again, became separated from their limbs somehow, just like passionate lovers.

प्रत्यंसं विलुलितमूर्धजा चिराय स्नानार्द्रं वपुरुदवापयत् किलैका ।

नाजानादभिमतमन्तिकेऽभिवीक्ष्य स्वेदाम्बुद्रवमभवत्तरां पुनस्तत्॥68॥

One lady, whose hair lay scattered on her shoulders tried to dry up her body which was wet due to the long time bath. But she did not realise that it again became wet due to the sweat on seeing her husband nearby.

सीमन्तं निजमववध्रती कराभ्यामालक्ष्यस्तनतटबाहुमूलभागा ।

भ्रान्त्या मुहुरभिलष्यता निदध्ये नैवाहो विरमति कौतुकं प्रियेभ्यः॥69॥

Another lady, who was combing her hair at its middle part and whose breasts and the bottom of hands became visible was closely observed by her husband. Fascination never diminishes in the case of dear objects.

स्वच्छाम्भःस्नपनविधौतमङ्गमोष्ठस्ताम्बूलद्युतिविशदो विलासिनीनाम्

वासश्च प्रतनु विविक्तमस्त्वतीयानाकल्पो यदि कुसुमेषुणा न शून्यः॥70॥

Limbs which are clean due to the immersion in fresh water; lips which are vivid due to betel-chewing; light and thin garments—these alone serve as ornaments for graceful ladies if Cupid is not unaccompanied.

इति धौतपुरन्ध्रिमत्सरान्सरसि मज्जनेन

श्रियमात्तवतोऽतिशायिनीविरलाङ्गभासः ।

अवलोक्य तदेव यादवानपरवारिराशेः

शिशिरेत्तरोचिषाप्यपां ततिषु मङ्क्तुमीषे॥71॥

इति श्रीमाघभट्टविरचिते शिशुपालवधकाव्ये नाम अष्टमः सर्गः॥8॥

On thus seeing the members of the Yadu clan who had got the love quarrels with their spouses washed away by the dip in the lake, who had attained great grace, whose limbs were glowing with pure lustre, the Sun of hot rays instantly wished to dip himself in the vast western ocean.

Thus ends the eighth canto entitled in the Śiśupālavadhamahākavya of Mahākavi Māghabhaṭṭa.

शिशुपालवधकाव्ये

नवमः सर्गः

अतितापसम्पदमयोष्णरुचिर्निजतेजसामसहमान इव ।

पयसि प्रपित्सुपराम्बुनिधेरधिरोद्धुमस्तगिरिमभ्यपतत्॥१॥

Thereupon, the Sun, as if unable to bear the intensity of his own heat, desirous of entering into water of the western ocean, went towards the setting mountain in the west.

गतया पुरः प्रतिगवाक्षमुखं दधती रतेन भृशमुत्सुकताम् ।

मुहुरन्तरालभुवमस्तभुवः सवितुश्च योषिदमिमीत दृशा॥२॥

A lady who was deeply interested in amorous sports surveyed the intermedairy region between the western mountain and the Sun frequently with her eyes which had peered through the window in front of her.

विरलातपच्छविरनूष्मतनुः परितोऽतिपाण्डु दधदभ्रशिरः ।

अभवद्रतः परिणतिं शिथिलः परिमन्दसूर्यनयनो दिवसः॥३॥

The day, which possessed diminished sunshine, and which became cool bore grey hair in the form of clouds and eyes in the form of powerless Sun and became weak as well as aged.

अपराहशीतलतरेण शनैरनिलेन लोलितलताङ्गुलये ।

निलयाय शाखिन इवाह्वयते ददुराकुलाः खगकुलानि गिरः॥४॥

The herds of birds seemed to have spoken in a worried manner to the tree, whose fingers in the form of hanging creepers were tossed slowly by the wind which was cooler in the evening,

thereby appearing to be inviting them to their abode there.

उपसंध्यमास्त तनु सानुमतः शिखरेषु तत्क्षणमशीतरुचः ।

करजालमस्तसमयेऽपि सतामुचितं खलूच्यतरमेव पदम्॥5॥

The thin culster of the rays of the Sun rested on the peak of the mountain immediately after the advent of the twilight. Indeed, for the worthy, even during their downfall high places alone are appropriate.

प्रतिकूलतामुपगते हि विधौ विफलत्वमेति बहुसाधनता ।

अवलम्बनाय दिनभर्तुरभून्न पतिष्यतः करसहस्रमपि॥6॥

Even the possession of lots of instruments becomes futile when the fate becomes adverse. Even the thousand rays [hands] of the Sun could not support him when he was about to fall.

नवकुङ्कुमारुणपयोधरया

स्वकराग्रमुक्तरुचिराम्बरया ।

अतिसक्तिमेत्य वरुणस्य दिशा भृशमन्वरज्यदतुषारकरः॥7॥

The Sun became extremely red in colour [became love struck] after coming into intimate contact with West, who had clouds as red as fresh saffron [whose breasts were red with powder] and whose clouds [clothes] were sped by his own rays [hands].

गतवत्पराजत जपाकुसुमस्तबकद्युतौ दिनकरेऽवनतिम् ।

बहुलानुरागकुरुविन्ददलप्रतिबद्धमध्यमिव दिग्वलयम्॥8॥

When the Sun, whose lustre was similar to that of a bunch of *japā* (China Rose) flowers, was setting, the bangle in the form of the circle of directions shone like the petals of rubies ruddish in colour.

द्रुतशातकौम्भनिभमंशुमतो वपुरर्द्धमग्रवपुषः पयसि ।

व्यरुचद्विरिञ्चनखभिन्नबृहज्जगदण्डकैकतरखण्डमिच॥9॥

The body of the Sun, which was half-sunk in water, and which looked like a molten golden pot appeared like the half of the huge cosmic egg which was split by the nails of the creator.

अनुरागवन्तमपि लोचनयोर्दधत् वपुः सुखमतापकरम् ।

निरकासयद्रविमपेतवसुं वियदालयादपरदिग्गणिका॥10॥

The courtzan in the form of the direction of west banished from her house of sky the Sun, who was devoid of wealth [rays] even though he was full of love [red colour] and having body which caused pleasure to the eyes and whose rays [hands] were not hot [did not cause pain].

अभितिग्मरश्मि चिरमाविषयादवधानखिन्नमनिमेषतया ।

विगलन्मधुव्रतकुलासुजलं न्यमिमीलदब्जनयनं नलिनी॥11॥

The lotus lake shut the eye in the form of the lotus, which faced the Sun, which was worn out due to unwinking gaze, and from which trickled tears in the form of bees.

अविभाय्यतारकमदृष्टहिमद्युतिविम्बमस्तमितभानु नभः ।

विगतोरुतापमतमिस्त्रमभादपदोषतैव विगुणस्य गुणः॥12॥

The sky shone with stars not yet visible, the moon not yet sighted, the Sun having set and heat completely gone. Even being without defects is a good quality for one without any quality.

रुचिधाम्नि भर्तरि भृशं विमलाः परलोकमभ्युपगते विविशुः ।

ज्वलनं त्विषः कथमिवेतरथा सुलभोऽन्यजन्मनि स एव पतिः॥13॥

When the Sun, their lord, the abode of brilliance had gone to the other world, all the lustres belonging to him entered fire. Otherwise, how is it possible to get the same husband in the next birth?

विहिताञ्जलिर्जनतया दधती विकसत्कुसुम्भकुसुमारुणताम् ।

चिरमुज्झितापि तनुरौज्जदसौ न पितृप्रसूः प्रकृतिमात्मभुवः॥14॥

The twilight, being saluted with folded hands by people, attaining the red hue of the blossomed sofflower, even having the body of lord Brahma for long did not give up her basic nature.

अथ सान्द्रसांध्यकिरणरुणितं हरितेतिहृति मिथुनं पततोः ।

पृथगुत्पपात विरहार्तिदलद्धृदयसुतासृगनुलिप्तमिव॥15॥

Thereupon, the couple of Cakravākas birds, which were reddened by the rays of the twilight, appearing as if reddened by the blood flowing from the broken heart got separated and flew upwards, shining like the wheel of Lord Viṣṇu.

निलयः श्रियः सततमेतदिति प्रथितं यदेव जलजन्म यया ।

दिवसात्ययात् तदपि मुक्तमसौ चपलाजनं प्रति न चोद्यमदः॥16॥

The fact is well-known that water is the abode a Goddess Lakṣmī. But even that abode was forsaken by her at the end of the day. But this is not something to be raised in the case of fickle people.

दिवसोऽनुमित्रमगमद्विलयं किमिवास्यते वत मयावलाया ।

रुचिभर्तुरस्य विरहाधिगमादिति संध्यापि सपदि न्यशमि॥17॥

"The Day has attained dissolution along with the Sun. Why should I alone remain here after knowing about the separation of the Sun who is the beloved of all his hues"- The twilight also departed as if thinking thus.

पतिते पतङ्गमृगराजि निजप्रतिबिम्बरोषित इवाम्बुनिधिम् ।

अथ नागयूथमलिनानि जगत् परितस्तमांसि परितस्तरिः॥18॥

When the lion in the form of the Sun, as if being angry with his reflected image jumped into water, the clusters of darkness which were as dark as herds of elephants, pervaded the whole earth.

व्यसरन् नु भूधरगुहान्तरतः पटलं बहिर्बहलपङ्कुरुचि ।

दिवसावसानपटुनस्तमसो बहिरेत्य वाधिकमभक्त गुहाः॥19॥

किमलम्बताम्बरविलग्नमधः किमवर्धतोर्ध्वमवनीतलतः ।

प्रससार निर्यगथ दिग्भ्य इति प्रचुरीभवन्न निरधरि तमः॥20॥

Did the cover of darkness having the colour of mud and adept in putting an end to the daylight come out of the caves

of mountains and spread everywhere? Or did it come out from outside into the caves and rested there? It was not determined if the intensifying darkness, stuck on the sky came down or rose up from the earth to the sky or spread horizontally from different directions.

स्थगिताम्बरक्षितितले परितस्तिमिरे जनस्य दृशमन्धयति ।

दधिरे रसाञ्जनमपूर्वमतः प्रियवेश्मवर्त्म सुदृशो ददृशुः॥21॥

When the darkness, which had enclosed the sky and earth was blinding the eyes of the people, charming ladies located the paths leading to the abodes of their dear ones, having the striking collyrium of passion in their eyes.

अवधार्य कार्यगुरुतामभवन् न भयाय सान्द्रतमसन्तमसम् ।

सुतनोः स्तनौ च दयितोपगमे तनुरोमराजिपथवेपथवे॥22॥

The thick darkness did not cause any fear for the beautiful lady in her meeting with her lover, nor did her breast cause any trembling for the path of the thin line of hair in the middle of her waist, since she had realised the gravity of the matter.

ददृशेऽपि भास्कररुचाहि न यः स तर्मी तमोभिरधिगम्य तताम् ।

द्युतिमग्रहीद्ग्रहगणो लघवः प्रकटीभवन्ति मलिनाश्रयतः॥23॥

The cluster of planets, which was not visible during daytime due to the light of the Sun, on encountering the night pervaded by darkness attained light. Surely, lesser things shine forth when supported by untidy objects.

अनुलेपनानि कुसुमान्यवलाः कृतमन्यवः पतिषु दीपदशाः ।

समयेन तेन सुचिरं शयितद्रुतबोधितस्मरमबोधिषतः॥24॥

At that time, unguents, flowers, ladies who had overcome their anger towards their husbands, and the lighted lamps all helped to arouse the long dormant passion.

वसुधान्तनिःसृतमिवाहिपतेः पटलं फणामणिसहस्ररुचाम् ।

स्फुरदंशजालमथ शीतरुचः ककुभं समस्कुरुत माघवनीम्॥25॥

Then the sparkling rays of the moon, appearing as if they were the cluster of the hues of the thousands jewels on the hood of Lord Ādiśeṣa, which had come out of the earth beautified the east.

विशदप्रभापरिगतं विवभावुदयाचलव्यवहितेन्दुवपुः ।

मुखमप्रकाशदशनं शनकैः सविलासहासमिव शक्रदिशः॥26॥

The shape of the moon, concealed by the eastern mountains and encircled by brilliant radiance shone like the face of the east, whose teeth were not revealed, and which looked as if possessing graceful smile.

कलया तुषारकिरणस्य पुरः परिमन्दभिन्नतिकिमरौघजटम् ।

क्षणमभ्यपद्यत जनैर्न मृषा गगनं गणाधिपतिमूर्तिरिति॥27॥

People quickly realised that the description of the sky as one of the bodies of Lord Śiva as not false, with its hairlocks in the shape of clusters of darkness being separated slightly by the digit of the moon appearing in the east.

नवचन्द्रिकाकुसुमकीर्णतमः कवरीभृतो मलयजाद्रमिव ।

ददृशे ललाटतटहारि हरेर्हरितो मुखस्य हिमरश्मिदलम्॥28॥

In the face of the East, who bore the hair of darkness, filled with flowers of the moon rays, the digit of the moon appeared like the charming forehead of hers, smeared with sandal paste.

प्रथमं कलाभवदथर्धमथो हिमदीधितिर्महदभूदुदितः ।

दद्यति ध्रुवं क्रमत एव नतु द्युतिशालिनोऽपि सहसाभ्युदयम्॥29॥

The moon appeared first as a digit, thereupon it became half. Then rising fully, it become big. Even lustrous objects attain prosperity step by step and not all on a sudden.

उदमज्जि कैटभजितः शयनादपनिद्रपाण्डुरसरोजरुचा ।

प्रथमप्रबुद्धनदराजसुतावदनेन्दुनेव तुहिनद्युतिना॥30॥

The moon, looking like a blossomed while lotus rose from the ocean of Lord Viṣṇu, appearing as if he were the lotus face of Goddess Lakṣmī who had woken up first.

अथ लक्ष्मणानुगतकान्तवपुर्जलधिं व्यतीत्य शशिदाशरथिः ।

परिवारितः परित ऋक्षबलैस्तिमिरौघराक्षसबलं विभिदे॥31॥

Then, Rāma, the Moon, who was handsome, and accompanied by Lakṣmaṇa in the form of the moon-spot, surrounded by the monkeys of stars crossed the ocean and destroyed the clan of demons in the form of darkness.

उपजीवति स्म सततं दधतः परिमुग्धतां वणिगिवोडुपतेः ।

घनवीथिवीथिमवतीर्णवतो निधिरम्भसामुपचयाय कलाम्॥32॥

The ocean relied on the digits of the moon, who was perpetually attractive and who entered into the street of sky, for amassing prosperity like a merchant procuring wares from a naive person coming to the market.

रजनीवशादुदयमाप शशी सपदि व्यभूषयदसावपि ताम् ।

अविलम्बितक्रममहो महतामितरेतरोपकृतिमच्चरितम्॥33॥

The Moon attained glory by attaining night. He also embellished her. Indeed, the conduct of great ones is characterised by mutual help devoid of any delay.

दिवसं भृशोष्णरुचिपादहतां रुदुतीमिवानवरतालिरुतेः ।

मुहुःशमृशन् मृगधरोऽग्रकैरुदशिश्वसत् कुमुदिनीवनिताम्॥34॥

The Moon consoled with his rays the lake of water lilies, his consort, who was deeply afflicted by the rays of the Sun during day time and who appeared as if she were weeping through the constant sound of the bees.

प्रतिकामिनीति ददृशुश्चकिताः स्मरजन्मधर्मपयसेव चिताम् ।

सुदृशोऽभिभर्तु शशिरश्मिगलज्जलविन्दुमिन्दुमणिदारुवधूम्॥३५॥

Beautiful ladies looked upon the statue of damsels made of moonstone, which had water drops flowing due to the rays of the moon in the direction of their husbands, with apprehension, thinking that they were their loved who were having sweat caused by love.

अमृतद्रवैर्विदधदब्जहृशामवमार्गमोषधिपतिःस्म करैः ।

परितोविसर्पिं परितापि भृशं वपुषोऽवतारयति मानविषम्॥३६॥

The Moon, the lord of the medicines removed the posion of indignation of hurt feelings, spreading in all directions, and causing pain, from the bodies of lotus-eyes ladies by frequently massaging them with his hands in the form of rays secreting nectar.

अमलात्मसु प्रतिफलन्नमितस्तरुणीकपोलफलकेषु मुहुः ।

विससार सान्द्रतरिमिन्दुरुचामधिकावभासितदिशां निकरः॥३७॥

The rays of the moon, which lighted up all the directions, getting reflected in the spotless cheeks of young ladies spreaded with great luminous intensity everywhere.

भवनोदरेषु परिमन्दतया शयितो लसत्स्फटिकयष्टिरुचः ।

अवलम्ब्य जालकसुखोपगतानुदतिष्ठदिन्दुकिरणान् मदनः॥३८॥

The Moon agitated even the ocean, the Lord of rivers who was hugging the banks with his long hands in the form of waves. Is it strange if he agitated the passionate yadus who became fickle due to Cupid?

भवनोदरेषु परिमन्दतया शयितो लसत्स्फटिकयष्टिरुचः ।

अवलम्ब्य जालकसुखोपगतानुदतिष्ठदिन्दुकिरणान् मदनः॥३९॥

Lord Cupid, who was lazily lying dormant inside the bedrooms of mansions stood up, holding for support the rays of the moon entering through windows which looked like supporting sticks made of glass.

अविभावितेषुविषयः प्रथमं मदनोऽपि नूनमभवत्तमसा ।

उदिते दिशः प्रकटयत्यमुना यदधर्मधाम्नि धनुराचकृषे॥40॥

Lord Cupid also could not detect the target of his arrows first due to darkness. That may be why he pulled the string of his arrows when the Moon rose and lighted up the directions.

युगपद्विकासमुदयाद्गमिते शशिनः शिलीमुखगणोऽलभत ।

दुतमेत्य पुष्पधनुषो धनुषः कुमुदेऽङ्गनामनसि चावसरम्॥41॥

The arrows and the bees coming from the bow of Cupid entered speedily into the minds of women and into water lilies alike, which were full blown at the some time due to the rise of the Moon.

ककुभां मुखानि सहसोज्ज्वलयन् दधदाकुलत्वमधिकं रतये ।

अदिदीपदिन्दुरपरो दहनः कुसुमेषुमन्त्रिनयनप्रभवः॥42॥

The Moon born out of the sage Atri (also, not born from Lord Śiva), suddenly lighting up the faces of the directions, causing intense desire for amorous sports, like another fire, inflamed (also burnt) Cupid.

इति निश्चितप्रियतमागतयः सितदीधितावुदभवत्यबलाः ।

प्रतिकर्म कर्तुमुपचक्रमिरे समये हि सर्वसुपकारि कृतम्॥43॥

When, thus, the Moon was rising, women, who became certain that their husbands would visit them started decorating themselves. Everything done in proper time becomes useful.

सममेकमेव दधतुः सुतनोर्गुरुहारभूषणमुरोजतटौ ।

घटते हि संहततया जनितामिदमेव निर्विवरतां दधतोः॥44॥

The breasts of the beautiful women wore the single ornament in the form of a necklace. Indeed, this alone is appropriate for these breasts which possessed absolute cohesion due to closeness. [Only two compatible objects will be happy with a single ornament.]

कदलीप्रकाण्डरुचिरोरुतरौ जघनस्थलीपरिसरे महति ।

रशनाकलापकगुणेन वधूर्मकरध्वजद्विरदमाकलयत्॥45॥

A lady tied the elephant of Cupid on her hips which was charming due to the presence of the thigh large like the stem of a plantain, with the chord in the form of her girdle.

अधरेष्वलक्तकरसः सुदृशां विशदं कपोलभुवि रोध्ररजः ।

नवमञ्जनं नयनपङ्कजयोर्विभिदे न शङ्खनिहितात्पयसः॥46॥

The red lac in the lips, the white dust of Lodhra in the cheeks and the fresh collyrium in the eye-lotuses applied to beautiful women did not differ from milk poured to a white conch.

स्फुरदुज्ज्वलाधरदलैर्विलसद्दशनांशुकेसरभरैः परितः ।

धृतमुग्धगण्डफलकैर्व्यरुचन् विकसच्चिरास्यकुसुमैः प्रमदाः॥47॥

The damsels shone with their blossomed face-lotuses having throbbing lips as petals, shining teeth as filaments and beautiful cheeks as leaves.

भजते विदेशमधिकेन जितस्तदनुप्रवेशमथवा कुशलः ।

मुखमिन्दुरुज्ज्वलकपोलमतः प्रतिमाच्छलेन सुदृशामविशत्॥48॥

One defeated by a superior person goes to a foreign place or if he is clever enough, he surrenders to him. Therefore, the moon entered into the face of the beautiful ladies under the pretext of his reflected image there.

ध्रुवमागताः प्रतिहतिं कठिने मदनेषवः कुचतटे महति ।

इतराङ्गवन् यद्विदं गरिमग्लपितावलग्नमगमत् तनुताम्॥49॥

Indeed, the arrows of Cupid faced stiff resistance in the hard expanse of the breasts, since that portion, which burdened the waist with its weight did not become slim like other limbs.

न मनोरमास्वपि विशेषविदां निरखेष्ट योग्यमिदमेतदिति

गृहमेष्यति प्रियतमे सुदृशां वसनाङ्गरागसुमनःसु मनः॥50॥

When the beloved husband was about to come to the house, the minds of even experienced damsels could not decide as to which among the clothes, unguents and flowers were to be selected.

वपुरन्वलिप्त परिरम्भसुखव्यवधानभीरुकतया न वधूः ।

क्षमस्य बाढमिदमेव हि यत् प्रियसङ्गमेष्यनवलेपमदः॥51॥

The girl did not apply unguents to the body, being afraid that it would cause obstacle to the pleasure from embrace. This is the fact: The state of being without unguents [without haughtiness] is definitely the most befitting thing about body.

निजपाणिपल्लवतटस्खलनादभिनासिकाविवरमुत्पतितैः॥

अपरा परीक्ष्य शनकैर्मुमुदे मुखवासमास्यकमलश्वसनैः॥52॥

Another girl became very happy noting the fragrance of her face, from the breath coming from her lotus face, which came to her nostrils when her hands, cocealing her face, [when her husband came] accidentally slipped away.

विधृते दिवा सवयसा च पुरः परिपूर्णमण्डलविकासभृति

हिमधाम्नि दर्पणतले च मुहुः स्वमुखश्रियं मृगदृशो ददृशुः॥53॥

The deer-eyed girls looked at the beauty of their faces again and again in mirrors and in the moon alike, which were held by their companions and the sky respectively, and which had shown the full extent of both.

अधिजानु बाहुमुपधाय नमत्करपल्लवार्पितकपोलतलम् ।

उदकण्ठि कण्ठपरिवर्तिकलस्वरशून्यगानपरया परया॥54॥

Another lady, placing her hands on her knees, with her foliage-like palm supporting her cheeks, tuning her neck, singing without notes, became very much overcome by anxiety.

प्रणयप्रकाशनविदो मधुराः सुतरामभीष्टजनचित्तगृहः ।

प्रजिघाय कान्तमनु मुग्धतरास्तरुणीजनो दृश इवाय सखीः॥55॥

Then the infatuated girls sent their friends who were adept in communating their loves, who were sweet, and who were able to attract the minds of the loved ones, as messengers towards their lovers, as if sending their eyes to them which revealed passion, which were beautiful and which captivated the minds of their loved ones.

न च मेऽवगच्छति यथा लघुतां करुणां यथा च कुरुते स मयि ।

निपुणं तथैनमभिगम्य वदेरभिदूति काचिदिति संदिदिशे॥56॥

One lady sent the following message to her messenger girl, "O messenger, please go to him and speak so cleverly that he does not understand my simple - mindedness and he acts mercifully."

दयिताय मानपरयापरया त्वरितं यथावगदितापि सखी ।

किमचोदितप्रियहितार्थकृतः कृतिनो भवन्ति सुहृदोऽसुकृताम्॥57॥

One messenger girl immediately went towards the lover of her friend even though the girl herself, being proud by nature, did not ask her to do so. Do blessed people, who perform good things unasked for their loved ones, become friends for unworthy people?

प्रतिभिद्य कान्तमपराधकृतं यदि तावदस्य पुनरेव मया ।

क्रियतेऽनुवृत्तिरुचितैष ततः कलयेदमानमनसं सखि माम्॥58॥

अवधीर्य धैर्यकलिता दयितं विदधे विरोधमय तेन सह ।

तव गोप्यते किमिव कर्तुमिदं न सहास्मि साहसमसाहसिकी॥59॥

तदवेत्य मा स्म तमुपालभया नहि दोषमस्य किल विद्य वयम् ।

इति संप्रधार्य रमणाय बधूर्विहितागसेऽपि विससर्ज सखीम्॥60॥

"O friend, after discarding the lover who is guilty, if I am again to follow him, it may be proper after all. But then, people will think that I am having no self-esteem. What have I got to conceal from you if I continue to be angry with him after rejecting

him with courage? Being timid, I am not in a position to do this rash act. Therefore, do not condemn him when you approach him. Surely, we do not know his defects." Deciding this, the girl sent a messenger to her lover even though she knew that he was guilty.

ननु संदिशेति सुदृशोदितया त्रपया न किञ्चन किलाभिदधे ।

निजमैक्षि मन्दमनिशं निशितैः ऋशितं शरीरमशरीरशरैः॥61॥

The beautiful damsel who told her companion to convey her message to her lover, however, could not say anything due to her shyness. She simply looked at her own body which was made slim by the sharp arrows of Cupid.

ब्रुवते स्म दूत्य उपसृत्य नरान् नरवत् प्रगल्भमतिगर्भगिरः ।

सुहृदर्थमीहितमजिह्वधियां प्रकृतिर्विराजति विरुद्धमपि॥62॥

The messenger ladies, with clever and intelligent talk, approached the men and spoke to them like men. Indeed, for honest people, that which is desired for the friend becomes prominent even when it is against one's own nature.

मम रूपकीर्तिमहरद्भुवि यस्तमनुप्रसक्तहृदयेयमिति ।

त्वयि मत्सरादिव निरस्तदयः सुतरां क्षिणोति खलु तां मदनः॥63॥

तव सा कथासु परिघट्टयते श्रवणं यदङ्गुलिमुखेन मुहुः ।

घनतां ध्रुवं नयति तेन भवद्गुणपूगपूरितमतृप्ततया॥64॥

उपताप्यमानमलघूष्णिमभिःश्वसितैः सितेतरसरोजदृशः ।

द्रवतां न नेतुमधरं क्षमते नवनागवल्लिदलराशिरसः॥65॥

'It seems that Cupid is weakening her without any mercy because of his rivalry with you caused by the thought that she has entered into the heart of the person who has robbed the fame of his charm in the world. The fact that she frequently taps her ears with her fingers when listening to your exploits shows that she is making her ears stronger in her discontent as they are

already full with your qualities. The juice of fresh betal leaves are not able to wet the lips of the blue lotus eyed girl which are heated up by her sighs which are intensely hot.

दधति स्फुटं रतिपतेरिषवः शिततां यदुत्पलपलाशदृशः ।
हृदयं निरन्तरवृहत्कठिनस्तनमण्डलावरणमप्यभिदन्॥66॥

कुसुमादपि स्मितदृशः सुतरां सुकुमारमङ्गमिति नापस्या ।
अनिशं निजैरकरुणाः करुणं कुसुमेषुरुत्तपति यद्विशिखैः॥67॥

विषतां निषेवितमपक्रियया समुपैति सर्वमिति सत्यमदः ।
अमृतसुतोऽपि विरहाद्भवतो यदमूं दहन्ति हिमरश्मिरुचः॥68॥

उदितं प्रियां प्रति सहार्दमिति श्रदधीयत प्रियतमेन वचः ।
विदितेऽङ्गिते पुरत एव जने समुदीरिताः खलु लगन्ति गिरः॥69॥

“Defenitely, the arrows of Cupid are very sharp as they could pierce through the heart of the girl whose eyes are like blue lotuses even though it is protected by the thick and hard cover of the breasts. It is not incorrect to state that the limbs of the beautiful one are softer than flower, as Cupid, with flowers as arrows is tormenting it mercilessly and pathetically with his arrows. It is true that whatever that is consumed improperly becomes poison. For even the rays of the nectar-rayed moon inflamed her due to your separation.” These amicable words related to the beloved, when uttered were listened intently by the lover. Surely, the words uttered towards people whose attitude is already known will stick.

दयिताहतस्य युवभिर्मनसः परिमूढतामिव गतैः प्रथमम् ।
उदिते ततः सपदि लब्धपदैः क्षणदाकरेऽनुपदिभिः प्रयये॥70॥

The young men, who become stupified in the first instance, when the moon rose, getting the clue immediately started their journey in search of their hearts which were stolen by their loved ones.

निपपात संभ्रमभृतः श्रवणादसितभ्रुवः प्रणदितालिकुलम् ।
दायितावलोकविकसन्नयनप्रसभप्रणुन्नमिव नीररुहम्॥71॥

The blue lotus, which was accompanied by the singing bees fell down from the ears of the agitated girl of dark brows as if prompted by the encouragement of her eyes which were open widely on seeing her lover.

उपनेतुमुन्नतिमतेव दिवं कुचयोर्युगेन तरसा कलिताम् ।
रभसोत्थितामुपगतः सहसा परिभ्य कश्चनः वधूमरुधत्॥72॥

A young man, who had come suddenly, prevented his beloved through his embrace when she was standing up on his arrival, with the height of her breasts, seemed to lift up the sky.

अनुदेहमागतवतः प्रतिमां परिणायकस्य गुरुमुद्धहता ।
मुकुरेण वेपथुभृतोऽतिभरात् कथमप्यपाति न वधूकरतः॥73॥

The mirror, which was held in the hands of the girl, which were trembling due to the weight caused by the heavy image of the husband who had approached her from behind did not fall down somehow or other.

अवनम्य वक्षसि निमग्नकुचद्वितयेन गाढमुपगूढवता ।
दयितेन तत्क्षणचलद्रशन्नाकणकिङ्किणीरवमुदासि वधूः॥74॥

The girl was bodily lifted up by her lover who knelt down and tightly embraced her with her breasts sticking to his body, accompanied by the sound of the bells of her girdle which were being tossed in the act.

कररुद्धनीवि दयितोपणगतौ हसितं त्वराविरहितासनया ।
क्षणदृष्टहाटकशिलासदृशस्फुरदूरुभित्ति वसनं ववसे॥75॥

A girl, who had given up her seat suddenly at the advent of her lover wore her cloth which had fallen down and which was held by hand, with her thighs shining like golden walls being revealed momentarily.

पिदधानमन्वगुपगम्य दृशो वदते जनाय वद कोऽयमिति ।

अभिधातुमध्यवससौ न गिरा पुलकैः प्रियं नववधूर्न्यगदत् ॥76॥

A newly wed girl did not venture to say in words to people who asked her to say who it was, when her husband came of her from behind and closed her eyes with his hands. However, she revealed his identity through her horripilation.

उदितोरुसादमतिवेपथुमत् सुदृशोऽभिभर्तु विधुरं त्रपया ।

वपुरादरातिशयशंसि पुरः प्रतिपत्तिमूढमपि बढमभूत् ॥77॥

The body of the beautiful girl, which was trembling and which was characterised by her thighs remaining motionless, overcome by shyness, in facing her husband, eventhough mute in response, indicated her great respect for him.

परिमन्थराभिलघूरुभरादधिवेश्म पत्युरुपचारविधौ ।

स्खलिताभिरप्यनुपदं प्रमदाः प्रणयातिभूमिमगमन् गतिभिः ॥78॥

Ladies reached the peak of their feelings of love with their gaits becoming staggering in the process of the formal greeting of their husbands at home, which process had become very slow due to the heaviness of their thighs.

मधुरोन्ततभ्रुभ्रु ललितं च दृशोः सकरप्रयोगचतुरं च वचः ।

प्रकृतिस्थमेव निपुणागमितस्फुटनाट्यलीलमभवत् सुतनोः ॥79॥

The grace of the eyes with brows which were beautiful and prominent as well as the speech accompanied by gesticulation of the hands, even though they were innate, acquired the charm of a vivid dance, taught by an expert for the beautiful girl.

तदयुक्तमङ्ग तव विश्वसृजा न कृतं यदीक्षणसहस्रतयम् ।

प्रकटीकृता जगति येन खलु स्फुटमिन्द्रताद्य मयि गोत्रभिदा ॥80॥

न विभावयत्यनिशमक्षिगतामपि मां भवानतिसमीपतया ।

हृदयस्थिमापि पुरः परितः कथमीक्षते बहिरभीष्टतमाम् ॥81॥

इति गन्तुमिच्छुमभिधाय पुरः क्षणदाक्षिपातविहसद्वदनाम् ।

सकरावलम्बनमुक्तगलत्कलकाञ्चि कांचिदरुणत् तरुणः॥82॥

"Hello, it is not proper that you have not been provided thousand eyes by the creator since you have demonstrated the nature of being Indra by altering my gotra (name) just like Indra had destroyed the gotra (mountain). You do not see me who am always within your eyesight because of close proximity. How can you see your most beloved then from outside even as she is within your heart?" The youth prevented a girl who was about to depart from his presence speaking thus and whose face become expanded due to the momentary glance from him, with her girdle falling down due to the grasp of his hands.

अपयाति सरोषया निरस्ते कृतकं कामिनि चुक्षुवे मृगाक्ष्या ।

कलयन्नपि सव्यथोऽवतस्येऽशकुनेन स्खलितः किलेतरोऽपि ॥83॥

When the lover, discarded by the deer-eye angry girl was about to depart, she sneezed artificially. He also did not proceed to go even though he knew this, pretending as if he were prevented by the ill omen.

आलोक्य प्रियतममंशुके विनीवौ यत् तस्ये नमितमुखेन्दु मानवत्या

तन्नूनं पदमवलोक्यांबभूवे मानस्य द्रुतमपयानमास्थिस्य ॥84॥

An indignant girl, when her clothes had slipped away from her waist when looking at her lover remained with downcast face resembling moon. Surely, she was looking at the feet of her indignation which was fleeing from her.

सुदृशः सरसव्यलीकतप्तस्तरसाश्लिष्टवतः सयौवनोष्मा ।

कथमप्यभवत् स्मरानलोष्मस्तनभारो न नखम्पचः प्रियस्य ॥85॥

The breasts of the girl, which were hot due to the fresh breach of trust committed by her lover which was warm due to youth and which again was not due to the fire of Cupid somehow did not result in heating up even the nail of her husband.

दधत्युरोजद्वयमुर्वशीतलं भुवो गतेव स्वयमुर्वशी तलम् ।

बभौ मुखेनाप्रतिमेन काचन श्रियाधिका तां प्रति मेनका च न ॥86॥

A girl having breasts which were large and warm, looking as if she were Urvāśī herself, who had come down to earth glittered brilliantly with her unsurpassed face. Even Menakā did not excel her in charm.

इत्थं नारी घटयितुमलं कामिभिः काममासन्

प्रालेयांशोः सपदि रुचयः शान्तमानान्तरायाः ।

आचार्यत्वं रतिषु विकसन्मन्मथश्रीविलासा

ह्रीप्रत्यूहप्रशमकुशलाः शीधवश्चक्रुरासाम् ॥87॥

इति श्रीमाघभट्टविरचिते शिशुपालवधकाव्ये

प्रदोषवर्णनं नाम नवमः सर्गः ॥9॥

Thus, the rays of the moon, which destroyed the obstruction caused by the hurt feelings were capable of uniting women with their passionate lovers. The liquors, accompanied by graceful actions, of the developing passion, which were capable of destroying the obstacles caused by shyness become preceptors for them in the art of love making.

Thus ends the ninth canto titled The description of dusk in the Śiśupālavadhamahākavya written by Mahākavi Māghabhaṭṭa.

शिशुपालवधकाव्ये

दशमः सर्गः

सज्जितानि सुरभीण्यथ यूनामुल्लसन्नयनवारिरुहाणि ।

आययुः सुघटितानि सुरायाः पात्रतां प्रियतमावदनानि ॥1॥

Then the faces of the girls, which were decorated, fragrant, having shining eyes, looking like lotuses and elegantly joined to their bodies became the bowls which were specially prepared, fragrant, having lotus petals and well-joined for drinking liquor for their lovers.

सोपचारमुपशान्तविचारं

सानुतर्षमनुतर्षपदेन ।

ते मुहूर्तमथ मूर्तमपीप्यन् प्रेम मानमवधूय वधूः स्वाः ॥2॥

Then those young men, abandoning their pride and anger made their respective wives drink love embodied as wine, with due solemnity removing all reservations and with great interest.

क्रान्तक्रान्तवदनप्रतविम्बे

भग्नबालसहकारसुगन्धौ

स्वादुनि प्रणदितालिनि शीते निर्ववार मधुनीन्द्रियवर्गः ॥3॥

In that wine, to which had stuck the image of the handsome face of the husband, which was fragrant with foliage of mango trees, which was tasty, and which was accompanied by singing bees, and which was cold relished all the sensory organs.

कापिशायनसुगन्धि विघूर्णन्नुन्मदोऽधिशयितुं समशेत ।

फुल्लदृष्टि वदनं वनितानामब्जचारु चषकं च षडङ्घ्रिः ॥4॥

A bee, which was intoxicated and going round, became

undecided in selecting either the faces of girls which were fragrant with wine and heaving eyes wide open or wine glass beautified with lotus.

दत्तमिष्टतया मधु पत्युर्वाढमाप पिवतो रसवत्ताम् ।

यत् सुवर्णमुकुटांशुभिरासीच्येतनाविरहितैरपि पीतम् ॥5॥

The wine served by the dearest one became the source of delight for the person who drank it. It was drunk even by the rays of the golden crown which were bereft of life.

बिम्बितं भृतपरिस्त्रुति जानन् भाजने जलजमित्यबलायाः ।

घ्रातुमक्षि मधुपः पतति स्म भ्रन्तिभाजि भवति क्व विवेकः ॥6॥

The bee fell down to smell the eye of the girl reflected in the vessel filled with wine thinking that it was a lotus. How can there be discretion in a person who is under an illusion.?

स्वादनेन सुतनोरविचारादोष्ठतः समचरिष्ट रसोऽत्र ।

अन्यमन्यदिव यन्मधु यूनः स्वादमिष्टमतनिष्ट तदेव ॥7॥

Because of the tasting done by the beautiful girl, it is doubtless that a flavoured juice was mixed into the wine from her lips, by virtue of which the same wine gave a pleasant taste totally different to the youth.

बिभ्रतौ मधुरतामधिपान्नं रागिभिर्युगपदेव पापाते ।

आननैर्मुमधुरसो विकसद्भिर्नासिकाभिरसितोत्पलगन्धः ॥8॥

The passionate lovers sipped simultaneously with their expanding faces and noses the sweet wine and the fragrance of blue lotuses, the two things which sweetened the bowl.

पीतवत्यभिमते मधु तुल्यस्वादमोष्ठरुचकं विददङ्क्षौ ।

लभ्यते स्म परितिक्ततयात्मा पावकेन वियतापि युवत्याः ॥9॥

The red lac on the lips of the young lady, even when it was disappearing got back its natural state when the lover, desirous of eating pickle amidst drinking, was drinking the lips of her which

was as tasty as wine.

कस्पचित् समदनं मदनीयप्रेयसीवदनपानपरस्य ।

स्वादितः सकृद्विवासव एव प्रत्युत क्षणविदंशपदेऽभूत् ॥10॥

For a person who was deeply addicted to the kissing of the intoxicating face of his beloved, it was the wine which was drunk only once which became the pickle and not vice versa!

पीतशीधुमदिरैर्मिथुनानामाननैः परिहृतं चषकान्तः ।

वीडया रुददिवालिविरावैर्नीलनीरजमगच्छद् अघस्तात् ॥11॥

The blue lotuses in the wine glasses, which were avoided by the mouths of the couples, which were sweet due to the drinking of wine went down in shame as if weeping in the form of the sound of the bees.

प्रातिभं त्रिसरकेण गतानां वक्रवाक्यरचनारमणीयः ।

गूढसूचितरहस्यसहास्यः सुभ्रुवां प्रवृत्ते परिहासः ॥12॥

The beautiful lasses, after three rounds of drinks, attaining an intoxicating state of mind, let loose their witty discourses, which were attractive due to oblique expressions and which were amusing due to allusions to hidden secrets.

हावहारि हसितं वचनानां कौशलं दृशि विकारविशेषाः ।

चक्रिरे भृशमृजोरपि वध्वाः कामिनेव तरुणेन मदेन ॥13॥

The intoxication caused by wine, like a passionate husband, produced smile, attractive because of its grace, archness in the speech and passion in the eyes of the even the simple-minded bride.

अप्रसन्नमपरादृरि पत्यौ कोपदीप्तमुररीकृतधैर्यम् ।

क्षालितं नु शमितं नु वधूनां द्रावितं नु हृदयं मधुवारैः ॥14॥

The hearts of women, being displeased and inflamed with anger towards their guilty husbands, taking recourse to fortitude appeared as if washed with frequent intake of wine, pacified and melted.

सन्तमेव चिरमप्रकृतत्वादप्रकाशितमदिद्युतदङ्गे ।

विभ्रमं मधुमदः प्रमदानां धातुलीनमुपसर्ग इवार्यम् ॥15॥

The intoxication caused by wine revealed the charms dormant in the limbs of the girls, unmanifested before due to the lack of opportunity just like a prefix reveals the meaning lying latent in a root.

सावशेषपदमुक्तमुपेक्षा

सस्तमाल्यवसनाभरणेषु ।

गन्तुमुत्थितमकारणतः स्म द्योतयन्ति मदविभ्रममासाम् ॥16॥

Their speeches, with words left unuttered, their negligence in regard to fallen garments, clothes and ornaments and their standing up for unwarranted departure all indicated the intoxication of women.

मद्यमन्दविगलत्रपमीषच्चक्षुरुखसितपक्ष्म

दधत्या ।

वीक्ष्यते स्म शनकैर्नववध्वा कामिनो मुखमधोमुखयैव ॥17॥

The girl, having eyes from which shyness had slowly disappeared due to the liquor and which had eyelashes slightly open looked at the face of her lover with downcast face.

या कथञ्चन सखीवचनेन प्रागभिप्रियतमं प्रजगल्भे ।

व्रीडजाड्यमभजन्मधुपा सा स्वां मदात् प्रकृतिमेति हि सर्वः ॥18॥

The girl, who behaved with haughtiness to her lover with great difficulty under like pressure from her friends became timid due to bashfulness on drinking wine. One really attains his own real nature when intoxicated.

छादितः कथमपि त्रपयान्तर्यः प्रियं प्रति चिराय तरुण्याः ।

वारुणीमदविशङ्कमथाविश्रुषोऽभवदसाविव रागः ॥19॥

The love of the beautiful girl towards her lover, which was concealed for long inside her, came out through her eyes without any hesitation on account of the intoxication caused by wine.

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व्रीडजाड्यमभजन्मधुपा सा स्वां मदात् प्रकृतिमेति हि सर्वः ॥18॥

The girl, who behaved with haughtiness to her lover with great difficulty under like pressure from her friends became timid due to bashfulness on drinking wine. One really attains his own real nature when intoxicated.

छादितः कथमपि त्रपयान्तर्यः प्रियं प्रति चिराय तरुण्याः ।
वारुणीमदविशङ्कमथाविश्वक्षुषोऽभवदसाविव रागः ॥19॥

The love of the beautiful girl towards her lover, which was concealed for long inside her, came out through her eyes without any hesitation on account of the intoxication caused by wine.

आगतानगणितप्रतियातान् वल्लभानभिसिसारयिषूणाम् ।

प्रापि चेतसि सविप्रतिसारे सुध्रुवामवसरः सरकेण ॥20॥

The wine provided an opportunity in the repentant minds of the beautiful girls who wanted to go to the abodes of their lovers who had come to them, but who went away when ignored.

मा पुनस्तमभिसीसरमागस्कारिणं मदविमोहितचेताः ।

योषिदित्यभिलाषा न बालां दुस्त्यजः खलु सुखादपि मानः ॥21॥

A lady, resolving that she will not go towards her offending lover, deluded by intoxication, therefore did not fancy having wine at all. Indeed, pride is difficult to give up in comparison with even pleasure.

ह्रीविमोहमहरद् दयितानामन्तिमकं रतिसुखाय निनाय ।

सप्रसादमिति सेवितमासीत् सद्य एव फलदं मधु तासाम् ॥22॥

Wine became fruitful to them instantly as if it were approached with all earnestness, by removing their inhibition caused by shyness and taking them towards their loved ones for amorous pleasures.

दत्तमात्तमदनं दयितेन व्याप्तमातिशयिकेन रसेन ।

सस्वदे मुखसुरं प्रमदानां नाम रुढमपि च व्युदपादि ॥23॥

The ladies, commonly known as *Pramadās*, very much relished the wine filling their mouth, given by their lovers with great passion and which possessed great taste. Thus, the appellation *Pramadās* which they possessed by convention became correct etymologically also, because of their intense (pra) intoxication (mada)

लब्धसौरभगुणो मदिराया अङ्गनास्यकमलस्य च गन्धः ।

मोदितालिरितरेतयोगादन्यतामभजतातिशयं नु ॥24॥

Did the fragrance of the wine glass and the faces of the women, which had attained captivating smell, and which were pleasing to the bees, attain difference or reinforcement due to mutual contact?

मानभङ्गपटुना सुरतेच्छां तन्वता प्रथयता दृशि रागम् ।

लेभिरे सपदि भावयतान्तर्योषितः प्रणयिनेव मदेन ॥25॥

Intoxication, which was adept in breaking pride, which caused desire for sexual intercourse, which created a red hue in the eye and which pleased the inner mind enjoyed the company of women like a lover.

पानधौतनवयावकपङ्कं सुभ्रुवो निभृतचुम्बनदक्षाः ।

प्रेयसामधररागरसेन स्वं किलाधरमुपालि ररञ्जुः ॥26॥

Women adept in kissing reddened their lips from which the red colour caused by lac was washed away by liquour, with the fluid of the red colour of the lips of their lovers, in the vicinity of their companions.

अर्पितं रसितवत्यपि नामग्राहमन्ययुवतेर्दयितेन ।

उज्जति स्म मदमप्यपिवन्ती वीक्ष्य मद्यमपराध ममाद ॥27॥

A lady gave up intoxication, even though she tasted the wine, which was given to her by her lover, who unfortunately greeted her by the name of another woman. But the lady thus referred to, however, got intoxicated even though she was not drunk.

अन्ययान्यवनितागतचित्तं चित्तनाथमभिशङ्कितवत्या ।

पीतभूरिसुरयापि न भेदे निर्वृतिर्हिमनसो मदहेतुः ॥28॥

Another lady, apprehending her dear one to be attracted mentally to another woman, did not get intoxicated even though she had consumed too much liquour. Surely, it is the mental happiness which produces intoxication.

कोपवत्यनुनयानगृहीत्वा प्रागथो मधुमदाहितमोहा ।

कोपिनं विरहखेदितचेताः कान्तमेव कलयन्त्यनुनिन्ये ॥29॥

Another lady, who was angry before, had discarded all sorts of conciliatory efforts of her husband, but with her mind deluded with intoxication and being miserable due to separation, she started

imagining that it was her husband who was estranged by anger and started pleasing him.

कुर्वता मुकुलिताक्षियुगानामङ्गसादमवसादितवाचा ।

ईर्ष्येव हरता ह्रियमासां तद्गुणः स्वयमकारि मदेन ॥30॥

Intoxication, which was causing fatigue to the body and removing the inhibition of these ladies, whose eyes had closed and whose words had become inarticulate seemed to have performed all the actions associated with inhibition, as if due to the envy to the latter.

गण्डभित्तिषु पुरा सदृशीषु व्याञ्जि नातिदृशां प्रतिमेन्दुः ।

पानपाटलितकान्तिषु पश्चाल्लोघ्रचूर्णतिलकाकृतिरासीत् ॥31॥

The reflection of the moon did not shine forth in the cheeks of the beautiful ladies in the first instance because of the similar nature of both. But later, when they became scarlet due to intoxication, it appeared; but it looked like a facial mark made of Lodhra (*Symplocos Racemosa*) powder.

उद्धतैरिव परस्परसङ्गादीरितान्युभयतः कुचकुम्भैः ।

पोषितामतिमदेन जुघूर्णुर्विभ्रमाभिभवपूंषि वपूंषि ॥32॥

The bodies of women, which suffered pain in both sides due to the pressure of the prominent breasts resembling pots attained the climax of their glory and trembled due to their intoxication.

चारुता वपुरभूषयदासां तामनूननवयौवनयोगः ।

तं पुनर्मकरकेतनलक्ष्मीस्तां मदो दयितसङ्गमभूषः ॥33॥

Beauty embellished their body; the union with fresh young age embellished beauty; the grace of the love god embellished their young age. intoxication embellished Love god's grace and the union with the loved ones embellished intoxication.

क्षीवतामुपगतास्वनवेलं तासु रोषपरितोषवतीषु ।

अग्रहीन्नु सशरं धनुरुज्जामास नूज्जितनिषङ्गमनङ्गः ॥३४॥

It appeared as if Cupid had held his bow with arrows and completely abandoned it along with the quiver, in the case of those girls who were intoxicated and were becoming angry and happy by turns.

शङ्कयान्ययुवतौ वनिताभिः प्रत्यभेदि दयितः स्फुटमेव ।

न क्षमं भवति तत्त्वविचारे मत्सरेण हतसंवृति चेत् ॥३५॥

Women exposed their husbands clearly out of apprehension about their involvement in affairs related to other women; The mind which had lost its concealment due to rivalry is definitely not fit to contemplate truth.

आननैर्विचकसे हृषिताभिर्वल्लभानभि तनूभिरभावि ।

आर्द्रता हृदयमाप च रोषो लोलति स्म वचनेषु बधूनाम् ॥३६॥

On facing the loved ones, the faces of women became expanded, bodies pleasant, heart tender and anger thinner in speech.

रूपमप्रतिविधानमनोज्ञं प्रेम कार्यमेनपेक्ष्य विकासि ।

चाटु चाकृतकसंभ्रममासां कार्मणत्वमगमद्रमणेषु ॥३७॥

Beauty accomplished without any effort, love which was intense without any motive, as well as endearing words without any inhibition from the girls acted as the means of captivating their dear ones.

हेलयैव सुतनोस्तुलयित्वा गौरवाढ्यमपि लावणिकेन ।

मानवञ्चनविदा वचनेन क्रीतमेव हृदयं दयितस्य ॥३८॥

The heart of the loved ones, which was remarkable due to its dignity was procured by the speech of the beautiful girl, which was adept in removing his wronged feeling in a sportive manner like commodities having great weight being purchased by a salt merchant, who knew all the deciets in trade and who weighed things in a blance.

स्पर्शभाजि विषदच्छविचारौ कल्पिते मृगदृशां सुरताय ।

सनन्ति दधति पेतुरजस्रं दृष्टयः प्रियतमे शयने च ॥39॥

The glances of women fell constantly on their lovers touching them, who had a brilliant glow about them, and who were ready for making love. Their glances also fell on beds which they touched, which were coloured brilliant white and which were prepared for amorous sports.

यूनि रागतरलैरपि निर्यक् पातिभिः श्रुतिगणेन युतस्य

दीर्घदर्शिभिरकारि वधूनां लङ्घना न नयनैः श्रवणस्य ॥40॥

The long eyes of the girls, eventhough tender due to passion, falling indirectly on young man, did not transgress the limits of their ears which were characterised by sound, just like a learned and far sighted person, who, eventhough overcome by passion, does not transgress the limits of the learned person accompanying scripture.

संकथेच्छुरभिधातुमनीशा संमुखी च न वभूव विद्वक्षुः ।

स्पर्शनेन दयितस्य नतभ्रूरङ्गसङ्गचपलापि चकम्पे ॥41॥

One girl having curved eyebrows, even though she was desirous of speaking to her lover could not speak, eventhough desirous of looking at him did not face him, and eventhough desirous of touching him trembled when he touched her.

उत्तरीयविनयात् त्रपमाणा रुन्धती किल तदीक्षणमार्गम् ।

आवरिष्ट विकटेन विवोदुर्वक्षसैव कुचमण्डलमन्या ॥42॥

A girl, becoming shy, when disrobed by the husband, avoiding the path of his glance covered her breasts with his chest.

अंशुकं हतवता तनुबाहुस्वस्तिकापिहितमुग्धकुचाग्रा ।

भिन्नशङ्खवलयं परिणेत्रा पर्यरम्भि रभसादचिरोद्गा ॥43॥

A newly married girl, who concealed the tips of her breast with her crossed, tender hands was forcibly embraced by her

groom, who disrobed her, with her conch bangles beings borken in the process.

संजहार सहसा परिरव्यप्रेयसीषु विरहय्य विरोधम् ।

संहितं रतिपतिः स्मितभिन्नक्रोधामाशु तरुणीषु महेषुम् ॥44॥

Cupid suddenly took back his great arrows aimed at young women, who had given up their enmity in which anger was mixed with laughter and who embraced their lovers.

संसमानमुपयन्तरि वध्वाः श्लिष्टवत्युपसवन्ति रसेन ।

आत्मनैव रुरुधे कृतिनेव स्वदेसङ्गि वसनं जघनेन ॥45॥

When the husband embraced the girl in front of her co-wives, being overpowered by passion, the robes of the girl who was sweating slipped down, but were prevented from falling down by the hip itself which appeared to be adept.

पीडिते पुर उरःप्रतिपेधं भर्तारि स्तनयुगेन युवत्या ।

स्पष्टमेव दलतः प्रतिनार्यास्तन्मयत्वमभवद् हृदयस्य ॥46॥

When the husband was squeezed tightly by the breasts of the woman in front of the co-wife, the breaking heart of the latter evidently shared his experience.

दीपितस्मरस्युपपीडं वल्लभे घनमपि स्वजमाने ।

चक्रतां न ययतुः कुचकुम्भी सुभ्रुवः कठिनतातिशयेन ॥47॥

The pot like breasts of the woman, because of their hardness did not bend at all even as the husband was embracing her tightly, pressing hard on the chest, stimulating intense passion.

संप्रवेष्टुमिव योषित ईषुः श्लिष्यतां हृदयमिष्टतमानाम् ।

आत्मनः सततमेव तदन्तर्वर्तिनो न खलु नूनमजानन् ॥48॥

Women seemed to have desired to enter into the hearts of the most loved ones engaged in embrace. They did not realise that they were already residing in them for ever.

सेहनिर्भरमधत्त वधूनामार्द्रतां वपुरसंशयमन्तः ।

यूनि गाढपरिरम्भिणि वस्त्रवन्नोपमम्बु ववृषे यदनेन ॥49॥

The bodies is the women, filled with love [oil] definitely possessed wetness inside, as water was discharged from their clothes when being tightly embraced by their husbands.

न स्म माति वपुषः प्रमदानामन्तरिष्टतमसङ्गमजन्मा ।

यदहर्बहिरवाप्य विकासं व्यानशे तनुरुहाण्यपि हर्षः ॥50॥

The intense pleasure of women produced by the union of the loved ones was not contained in their body, which therefore expanded outside into their hair.

यत् प्रियव्यतिकारद्वनितानामङ्गजेन पुलकेन बभूवे ।

प्रापि तेन भृशमुखवसिताभिर्नीविभिः सपदि बन्धनमोक्षः ॥51॥

The knots of the garments of women were untied suddenly, having become very loose due to the horriplation in their body caused by the contact with their loved ones.

ह्रीभरादवनतं परिरम्भे रागवानवदुजेष्ववकृष्य ।

अर्पितोष्ठदलमाननपद्मं योषितो मुकुलिताक्षमधासीत् ॥52॥

The passionate lover, after parting the hair of the girl, drank her lotus face which was downcast in embrace due to her intense shyness and in which the petals in the form of the lips were displayed, in such a way that like eyes were closed.

पल्लवोपमितिसाम्यसपक्षं दष्टवत्यधरविम्बमभीष्टे

पर्यकूजि सरुजेव तरुण्यास्तारलोलवलयेन करेण ॥53॥

When the lover bit the Bimba-fruit like lips of the maiden, which was fit for being compared with tender foliage, it appeared as if the hand was wailing with pain under the pretext of the loud clanking of the bangles.

केनचिन्मधुरमुल्बणरागं बाष्पतप्तमधिकं विरहेषु ।

ओष्टपल्लवमपास्य मुहूर्तं सुभ्रुवः सरसमक्षि चुचुम्बे ॥54॥

Somebody kissed the watery eye of the beautiful lady forsaking her sweet foliage like lip, which was extremely hot due to the tears caused by separation.

रेचितं परिजनने महीयः केवलाभिरतदम्पति धाम ।

साम्यमाप कमलासखविष्वक्सेनसेवितयुगान्तपयोधेः ॥55॥

The sportive house, which was vacated by the attendants and which consisted of only the passionate couples, resembled the ocean at the end of the ages, which was resorted to by Lord Viṣṇu and Goddess Lakṣmī.

आवृतान्यपि निरन्तरमुच्चैर्योषितामुरसिजद्वितयेन ।

रागिणामित इतो विमृशद्भिः पाणिभिर्जगृहिरे हृदयानि ॥56॥

The hearts of the girls, eventhough concealed fully by their big breasts, were captured by the hands of their passionate lovers, which were probing hither and thither.

कामिनामसकलानि विभुग्नैः स्वदेवारिमृदुभिः करजाग्रैः ।

अक्रियन्त कठिनेषु कथञ्चित् कामिनीकुचतटेषु पदानि ॥57॥

Uneven marks were made in the hard breasts of the girls by the tips of the nails of the lovers, which were tender due to sweat and which were curved.

सोष्मणः स्तनशिखाशिखराग्रादात्तघर्मलितैस्तरुणानाम् ।

उद्धवसत्कमलचारुषु हस्तैर्निम्ननाभिसरसीषु निपेते ॥58॥

The hands of youngmen which were sweating because of the warm tips of the breasts of the girls fell down in the lotus lakes in the form of deep navels, looking like blossoming lotuses in charm.

आमृशद्भिरभितो वलिवीचीर्लोलमानवितताङ्गुलिहस्तैः ।

सुभ्रुवामनुभवात् प्रतिपेदे मुष्टिमेयमिति मध्यमभीष्टैः ॥59॥

The lovers, who were gently caressing the bodies of the beautiful girls around the waves in the form of their folds in the

bellies with their hands having moving and expanded fingers realised from experience that their waists were measurable with a fist.

प्राप्तनाभिनदमज्जनमाशु प्रस्थितं निवसनग्रहणाय ।

औपनीविकमरुन्ध किल स्त्री वल्लभस्य करमात्मकराभ्याम् ॥60॥

The lady obstructed with her hands the hands of the lover, which, after bathing in the lake in the form of the navel, which was near the knot of the garment in its eagerness to remove the clothes.

कामिनः कृतरतोत्सवकालक्षेपमाकुलवधूकरसङ्गि ।

मेखलागुणविलग्रमसूयां दीर्घसूत्रमकरोत् परिधानम् ॥61॥

The cloth, which was hugging the hand of the baffled girl, which was sticking to the chord in the form of the girdle, which caused delay for amorous festivities and which had long yarns generated intolerance in the passionate lover.

अम्बरं विनयतः प्रियपाणेर्योषितश्च करयोः कलहस्य ।

वारणामिव विधातुमभीक्षणं कक्षयया च वलयैश्च शिशिले ॥62॥

Both the girdle and the bangles made sound intermittently as if to prevent the quarrel between the hand of the lover intent on removing the robes and the hand of the girl.

ग्रन्धिमुद्ग्रथयितुं हृदयेऽशे वाससः स्पृशति मानधनायाः ।

भ्रूयुगेन सपदि प्रतिपेदे रोमभिश्च सममेव विभेदः ॥63॥

When the dear one touched her to untie the knot of the garment, the brows and the hair of the respectable lady simultaneously attained frown and elevation.

आशु लङ्घितवतीष्टकराग्रे नीविमर्धकुलीकृतदृष्ट्याः

रक्तवैणिकहताधरतन्त्रीमण्डलक्कणितचारु चुकूजे ॥64॥

When the tip of the hand of the lover suddenly removed the knot of the garment, the girl, with half-closed eyes, warbled

as sweetly as the sound of the deep cluster of strings struck by the talented lute player.

आयताङ्गुलिरभूदतिरिक्ताः सुभ्रवां क्रशिमशालिनि मध्ये ।

श्रोणिषु प्रियकरः पृथुलासु स्पर्शमाप सकलेन तलेन ॥65॥

The hand of the lover, with its long fingers became too long on the waists of the beautiful girls and gained touch on all the surface on their expansive hips.

चक्रुरेव ललनोरुषु राजीः स्पर्शलोभवशलोलकराणाम् ।

कामिनामनिहितान्यपि रम्भास्तम्भकोमलतरेषु नखानि ॥66॥

The nails of the lovers, whose hands were unsteady due to their greed for touch, even though they were uninhibited, made lines only on the thighs of the beautiful girls which were as tender as the stem of the plantain tree.

ऊरुमूलचपलेक्षणमघ्नं यैर्वतंसकुसुमैः प्रियमेताः ।

चक्रिरे सपदि तानि यथार्थं मन्मथस्य कुसुमायुधनाम ॥67॥

The flowers which decorated the ears of those girls with which they struck their lovers mischievously casting their glances on the tops of their thighs now became worthy of the appellation of the arrows of Cupid.

धैर्यमुल्बणमनोभवभावा वामतां च वपुरर्पितवत्यः ।

व्रीडितं ललितसौरतधाष्ट्यास्तेनिरेऽभिरुचितेषु रमण्यः ॥68॥

The young girls, becoming intensely passionate acted with presence of mind towards their lovers and showed archness to them even while bestowing their bodies to them and became shy eventhough they were naughty in their anormous deeds.

पाणिरोधमनिरोधितवाञ्छं भर्त्सनाश्च मधुरस्मितगर्भाः ।

कामिनः स्म कुरुते करभोरुर्हारि शुष्करुदितं च सुखेऽपि ॥69॥

The girl with charming thighs, obstructed the probing hands of the lovers without seriously opposing their ventures and made

abusive shouts accompanied by sweet smile and moaned without pain when having intense pleasure.

वारणार्थपदगद्गदवाचामीर्ष्या मुहुरपत्रपया च ।

कुर्वते स्म सुदृशामनुकूलं प्रातिकूलिकतयैव युवानः ॥70॥

For the beautiful ladies who were uttering trembling and shy words again and again to obstruct the advances, youths acted in a favorable manner by doing exactly opposite of what they said.

अन्यकालपरिहार्यमजस्रं तद्द्वयेन विदधे द्वयमेव ।

घृष्टता रहसि भर्तृषु ताभिर्निर्दयत्वमितरैरबलासु ॥71॥

In the secret place, they [the women] showed adamant attitude to their lovers and the lovers acted with great cruelty to them, both these actions avoidable in other places.

बाहुपीडनकचग्रहणाभ्यामाहतेन नखदन्तनिपातैः ।

बोधितस्तनुशयस्तरुणीनामुन्मिमील विशदं विषमेषुः ॥72॥

The love-god, who was dormant in the limbs of the young girls, being awakened by the pressing of hands, the catching of hair, the scratch by nail, and bite by teeth revealed himself vividly.

कान्तया सपदि कोऽप्युपगूढः प्रौढपाणिरपनेतुमियेष ।

संहलंस्तनतिरस्कृतदृष्टिर्घृष्टमेव न दुकूलमपश्यत् ॥73॥

A lover, who was suddenly embraced by his beloved, desired to remove her clothes with trembling hands but being obstructed in his vision by the tight breasts did not notice that the silk garment had already slipped down.

आहतं कुचतटेन तरुण्याः साधु सोढममुनेति पपात ।

त्रुट्यतः प्रियतमोरसि हारात् पुष्पवृष्टिरिव मौक्तिकवर्षः ॥74॥

The shower of pearls fell upon the chest of the lover, like a shower of flowers, from the snapped necklace as if as a reward

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सीकृतानि मणितं करुणोक्तिः स्निग्धमुक्तमलमर्थवचांसि ।

हासभूषणरवाश्च रमण्या कामसूत्रपदतामुपजग्मुः ॥75॥

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The beautiful ladies did those very things in secret which were exactly desired by their loved ones. Indeed, it is through favourable actions that young girls attract the hearts of their dear ones.

प्राप्य मन्मथमदादतिभूमिं दुर्वहस्तनभराः सुरतस्य ।

शश्रमुः श्रमजलार्द्रललाटश्लिष्टकेशमसितायतकेश्यः ॥80॥

The girls whose weight of breasts was unbearable and whose hair was black and long, attaining the climax of amorous pleasure became tired, with their hair sticking on the forehead wet with sweat.

सङ्गताभिरुचितैश्चलितापि प्रागमुच्यत चिरेण सखीव ।

भूय एव समगंस्त रतान्ते हीर्वधूभिरसहा विरहस्य ॥81॥

Shyness was forsaken only after a long time by women who were united with their loved ones, even though it had started moving before. It again came back to them at the end of the sexual union, like a friend who does not tolerate separation.

प्रेक्षणीयकमिव क्षणमासन् हीतभङ्गुरविलोचनपाताः ।

संभ्रमद्रुतगृहीतदुकूलछाद्यमानवपुषः सुरतान्ताः ॥82॥

The ends of the amorous unions, accompanied by glances interrupted by shyness, having bodies which were hastily covered by silken garments which were grasped suddenly looked like the performance of a play.

अप्रभूतमतनीयसि तन्वी काञ्चिद्याग्नि पिहितैकतमोरुः ।

क्षौममाकुलकरा विचकर्ष क्रान्तपल्लवमभीष्टतमेन ॥83॥

With her trembling hands, the slim lady pulled back her silken garment, the edge of which was held by her dear one, which became insufficient to cover the big hips and which covered a single thigh.

मृष्टचन्दनविशेषकभक्तिर्भ्रष्टभूषणकदर्थितमाल्यः ।

सापराध इव मण्डनमासीदात्मनैव सुदृशामुपभोगः ॥84॥

The amorous intercourse itself took the role of being an ornament, being characterised by the removal of the marks of the sandal paste and floral pictures on face, the falling of ornaments, and damaged garlands, as it became apprehensive of being guilty.

योषितः पतितकाञ्चनकाञ्चौ मोहनातिरभसेन नितम्बे ।

मेखलेव परितः स्म विचित्रा राजते नवनखक्षतलक्ष्मीः ॥85॥

The beauty for the scratches of the nail shone forth like a girdle on the hips of the lady from which had fallen down the girdle due to the haste in the amorous play.

भातु नाम सुदृशां दशनाङ्कः पाटलो धवलगण्डतलेषु ।

दन्तवाससि समानगुणश्रीः संमुखोऽपि परभागमवाप ॥86॥

It was quite proper if the red tooth bite on the white cheeks of women shone prominently. Surprisingly, the tooth bites also shone on their lips, having the same colour, and having attained superiority of quality.

सुभ्रुवामधिपयोधरपीठं पीडनैस्तुटितवत्यपि पत्युः ।

मुक्तमौक्तिकतनुर्गुणशेषा हारयष्टिरभवद्भुरुवे ॥87॥

The long necklaces of beautiful women remained prominent, even after the pearls had fallen away and only the thread remained of it, being broken by the pressure received by the latter on their breasts from their husbands.

विश्रमार्थमुपगूढमजस्रं यत्प्रियैः प्रथमरत्यवसाने ।

योषितामुदितमन्मथमादौ तद् द्वितीयसुरतस्य बभूव ॥88॥

The embrace given by their lovers to the women frequently at the end of their first intercourse for their relaxation actually became the first step of the second intercourse, generating desire in them.

आस्तृतेऽभिनवपल्लवपुष्पैरप्यनारतरताभिरताभ्यः ।

दीयते स्म शयितुं शयनीये न क्षणः क्षणदयापि बधूभ्यः ॥89॥

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मुक्तमौक्तिकतनुर्गुणशेषा हारयष्टिरभवद्भुरेव ॥87॥

The long necklaces of beautiful women remained prominent, even after the pearls had fallen away and only the thread remained of it, being broken by the pressure received by the latter on their breasts from their husbands.

विश्रमार्थमुपगूढमजस्रं यत्प्रियैः प्रथमरत्यवसाने ।

योषितामुदितमन्मथमादौ तद् द्वितीयसुरतस्य बभूव ॥88॥

The embrace given by their lovers to the women frequently at the end of their first intercourse for their relaxation actually became the first step of the second intercourse, generating desire in them.

आस्तृतेऽभिनवपल्लवपुष्पैरप्यनारतरताभिरताभ्यः ।

दीयते स्म शयितुं शयनीये न क्षणः क्षणदयापि बधूभ्यः ॥89॥

Even the night did not spare a moment to the girls, who were immersed in the pleasure of continuous amorous play, to lie down in the bed which was prepared using fresh foliage and flowers.

योषितामतितरां नखलूनं गात्रमुज्ज्वलतया न खलूनम् ।

क्षोभयाशु हृदयं नयदूनां रागवृद्धिमकरोत्र यदूनाम् ॥90॥

The bodies of the women, which were wounded by the nails of their lovers, which were brilliant in their perfection, and which caused great upheaval of heart in their lovers definitely enhanced the passion in the Yadus.

इति मदमदनाभ्यां रागिणः स्पष्टरागा-

ननवरतरतश्रीसङ्गिनस्तानवेक्ष्य ।

अभजत परिवृत्तिं साथ पर्यस्तहस्ता

रजनिरवनतेन्दुर्लज्जयाधोमुखीव ॥91॥

इति श्रीमाघभट्टविरचिते शिशुपालवधकाव्ये

सुरतवर्णनं नाम दशमः सर्गः ॥10॥

Seeing those passionate people, whose love was thus manifest due to intoxication and Cupid, that night, changing the hand in the form of the star of Hasta and casting down her face in the form of the moon, as if feeling ashamed, went away.

Thus ends the tenth canto of entitled 'description of amorous sports', of Śiśupālavadhā, written by Māghabhaṭṭa.

शिशुपालवधकाव्ये

एकादशः सर्गः

श्रुतिमधिकमुच्चैः पञ्चमं पीडयन्तः

सततमृषभहीनं भिन्नकीकृत्य षड्जम् ।

अभिजगदुरकाकिश्रावकस्निग्धकण्ठाः

परिणतिमिति रात्रेर्मागधा माधवाय ॥१॥

The court bards, with undistorted, loud and lovely voices, revealed to Lord Kṛṣṇa the transition from night by modulating the tone-rich Ṣadja note and suppressing the fifth note with the stringed instrument's, accompaniment and avoidance of the sixth note.

रतिरभसविलासाभ्यासतान्तं न याव-

त्रयनयुगममीलत्तावदेवाहतोऽसौ ।

रजनिविरतिशंसी कामिनीनां भविष्य-

द्विरहविहितनिद्राभङ्गमुच्चैर्मृदङ्गः ॥२॥

No sooner did the pair of eyes of the passionate ladies, which were tired due to the constant engagement in love play close, than the drum, indicating the close of the night was sounded aloud, causing the impending loss of sleep to them.

स्फुटतरमुपरिष्टादल्पमूर्तेर्ध्रुवस्य

स्फुरति सुरमुनीनां मण्डलं व्यस्तमेतत् ।

शकटमिव महीयः शैशवै शार्ङ्गपाणे-

श्रपलचरणकाब्जप्रेरणोत्तुरणोत्तुङ्गिताग्रम् ॥3॥

"The realm of the seven sages [in the form of stars] shines forth which is clearly visible and spreaded above the star of Dhruva like the huge body of the demon in the form of a cart, the front portion of which was raised up, by the nudging of the lotus feet of Lord Kṛṣṇa, constantly mobile due to his infancy.

प्रहरकमपनीय स्वं निदिद्रासतोच्चैः

प्रतिपदमुपहृतः केनचिज्जागृहीति ।

मुहुरविशदवर्णा निद्रया शून्यशून्यां

दददपि खलु वाचं बुध्यते नो मनुष्यः ॥4॥

A guard, even though loudly called upon to wake up each time by another guard, who had become desirous of sleeping after his turn of the one-third part of the night was over, was not waking up in the real sense, though replying with inarticulate and empty words caused by sleep.

विपुलतरनितम्बाभोगरुद्धे रमण्याः

शयितुमनधिगच्छञ्जीवितेशोऽवकाशम् ।

रतिपरिचयनश्यन्नैद्रतन्द्रः कथञ्चि-

दमयति शयनीये शर्वरीं किं करोतु ॥5॥

What indeed can be done when the beloved husband, without getting any space in the bed, which was already full with the large waist of the beautiful lady, with the fatigue due to the lack of sleep caused by amorous sports somehow managed to spend the whole night.

क्षणशयितविबुद्धा कल्पयन्तः प्रयोगा-

नुदधिमहति राज्ये काव्यवद् दुर्विगाहे ।

गहनमपरात्रप्राप्तबुद्धिप्रसादाः

कवय इव महीपाश्विन्त्यन्त्यर्थजातम् ॥6॥

Kings, who had slept for sometime and woken up think about various ultimate ends to be pursued in life, which are capable

of initiating various activities in the country, which is as vast as the ocean and difficult to conquer, after attaining clarity of thought in the final part of the night like poets, who meditate on deeper meaning capable of generating expressions in poems which are vast like oceans and difficult to comprehend.

क्षितितटशयनान्तादुत्थितं दानपङ्क-

प्लुतबहलशरीरं शाययत्येष भूयः ।

मृदुचलदपरान्तोदीरितान्दूनिनादं

गजपतिमधिरोहः पक्षकव्यत्ययेन ॥7॥

This mahout is again making the lord of the elephants lie down, which has risen up from the ground and the body of which is wet with rut, with its hind legs causing the jingle of chains when moving.

द्रुततरकरदक्षाक्षिप्तवैशाखशैले

दधति दधनि धीरानारवान् वारिणीव ।

शशिनमिव सुरौघाः सारमुद्धर्तुमेते

कलशिमुदधिगुर्वी वल्लवा लोडयन्ति ॥8॥

Like Gods who churn the ocean with the mountain to take away the moon, these cowherds, who are adept with quick hands are churning curd, in which the churning rod is swept round, and which make deep sound in huge vessels.

अनुनयमगृहीत्वा व्याजमुप्ता पराची

स्वरमथ कृकवाकोस्तारमाकर्ण्य काले ।

कथमपि परिवृत्ता निद्रयान्धा किल स्त्री

मुकुलितनयनैव श्लिष्यति प्राणानाथम् ॥9॥

A lady, pretending to be asleep, having turned away the entreaties of her lover, embraces him after turning towards him with her closed eyes as if blind with sleep, hearing the loved sound of the cock in the morning.

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गतमनुगतवीणैरेकतां वेणुनादैः

कलमविकलतालं गायकैर्बोधहेतोः ।

असकृदनवगीतं गीतमाकर्णयन्तः

सुखमुकुलितनेत्रा यान्ति निद्रां नरेन्द्राः ॥10॥

Kings give up their sleep with eyes half closed due to pleasure, hearing again and again the songs, sung without any defect by musicians, which are harmoniously blended with the notes of flutes accompanied by lutes, which have perfect rhythm and which are played to wake them up.

परिशिथिलितकर्णग्रीवमामीलिताक्षः

क्षणमयमनुभूय स्वप्नमूर्ध्वञ्जुरेव ।

रिरसयिषति भूयः शष्पमग्रे विकीर्णं

पटुतरचपलौष्ठप्रस्फुरत्प्रोथमश्वः ॥11॥

This horse, with its knees held up, closing his eyes, letting lose his ears and neck, after enjoying sleep for a moment thereupon desires to taste grass with its lips moving cleverly and nose trembling.

उदयमुदितदीप्तिर्याति यः सङ्गतौ मे

पतति न वरमिन्दुः सोऽपरामेष गत्वा ।

स्मितरुचिरिव सद्यः साभ्यसूयं प्रभेति

स्फुरति विशदमेषा पूर्वकाष्ठाङ्गनायाः ॥12॥

This lustre of the Lady East shines forth, as if it were her smile, with the jealousy caused by the thought : "This moon, who had attained the pinnacle of glory when he was with me is now falling to the charms of the Lady West. This is not proper."

चिररतिपरिखेदप्राप्तनिद्रासुखानां

चरममपि शयित्वा पूर्वमेव प्रबुद्धः ।

अपरिचलितगात्राः कुर्वन्ते न प्रियाणा-

मशियिलभुजचक्राश्लेषभेदं तरुण्यः ॥13॥

Women, who had woken up even after getting into sleep

later [than their husband], since they were not stirring any of their limbs, cause no break to the tight embrace of the encircled hands of their husbands who are enjoying the pleasure of sleep attained after prolonged amorous sports.

कृतधवलमभेदैः कुङ्कुमेनेव किञ्चि-
 न्मलयरुहरजोभिर्भूषयन् पश्चिमाशाम् ।
 हिमरुचिररुणिम्ना राजते रज्यमानै-
 र्जरढकमलकन्दच्छेदगौरैर्मयूखैः ॥14॥

The moon shines forth, embellishing the western direction with his rays, beautified by pink colour, which are white like the cuts of ripe bulbs of lotuses and which look like the dust of sandal somewhat mingled with saffron.

दधदसकलमेकं खण्डितामानामद्भिः
 श्रियमपरमपूर्णामुच्छ्वसद्भिः पलाशैः ।
 कलरवमुपगीते षट्पदौघेन दत्तः
 कुमुदकमलपषण्डे तुल्यरूपामवस्थाम् ॥15॥

Water lilies and lotuses, accompanied by bees singing nearby, attain equality of state, with one having diminishing lustre as it has drooping petals and the other having incomplete lustre as its petals are not fully open.

मदरुचिमरुणेनोद्गच्छता लम्बितस्य
 त्यजत इव चिरावस्थायिनीमाशु लज्जाम् ।
 वसनमिव मुखस्य संसते संप्रतीदं
 सितकरकरजालं वासवाशायुवत्याः ॥16॥

Now, the rays of the moon drop down, looking like the veil of the face of Lady East, which has gained the complexion caused by intoxication due to the presence of the rising Aruṇa, the charioteer of Sun, and which has given up its usual shy nature.

अविरतरतलीलायासजातश्रमाणा-

मुपशममुपयान्तं निःसहेऽङ्गेऽङ्गनानाम् ।

पुनरुषसि विवेक्तैर्मातरिश्वावचूर्ण्य

ज्वलयति मदनाग्निं मालतीनां रजोभिः ॥17॥

The wind rekindles in the morning the fire of passion, which has become subdued in the exhausted limbs of women who are tired due to the exertion caused by continuous amorous play, by putting the pollen dust of Mālātī flowers.

अनिमिषमविरामा रागिणां सर्वरात्रं

नवनिधुवनलीलाः कौतुकेनाभिवीक्ष्य ।

इदमुदवसितानामस्फुटालोकसम्प-

न्नयनमिव सनिद्रं घूर्णते दैपमर्चिः ॥18॥

Looking like the eye of the mansion, which has become sleepy after watching carefully without any flicker of the eyelid and with great fascination the amorous plays of the passionate couples, which occur without any obstruction every night, this flame of lamp, which has become weak in its light, is flickering.

विकचकमलगन्धैरन्धयन् भृङ्गमालाः

सुरभितमकरन्दं मन्दमावाति वायुः ।

समदमदनमाद्यद्यौवनोद्दामरामा-

रमणरभसखेदस्वेदविच्छेददक्षः ॥19॥

This wind is blowing, which is adept in the removal of sweat caused by the nervousness in the intercourse of ladies who are excited by intoxication and passion and which make the garlands of bees with the fragrance of full blown lotuses.

ललितनयनताराः क्षामवक्त्रेन्दुबिम्बा

रजनय इच निद्राकलान्तनीलोत्पलाक्ष्यः ।

तिमिरमिव दधानाः स्रंसिनः केशपाशा-

नवनिपतिगृहेभ्यो यान्त्यमूर्वारवध्वः ॥20॥

These courtezans who have tremulous pupils of eyes and

white moon-like faces, who have eye-lotuses tired due to sleep, and who have drooping hair looking like darkness are coming out from the houses of the kings.

शिशिरकिरणकान्तं वासरान्तेऽभिसार्य

श्वसनसुरभिगन्धिः सांप्रतं सत्त्वेव ।

व्रजति रजनिरेषा तन्मयूखाङ्गरागैः

परिमलितमनिन्दैरम्बरान्तं वहन्ती ॥21॥

This night, approaching the moon and making love to him is now going away as if in haste, fragrant with the morning wind, having the garment in the form of the sky which is mixed with cosmetics in the form of his rays.

नवकुमुदवनश्रीहासकेलिप्रसङ्गा-

दधिकरुचिरशेषामप्युषां जागरित्वा ।

अयमपरदिशोऽङ्गे मुञ्चति स्रस्तहस्तः

शिशयिषुरिव पाण्डुम्लानमात्मानमिन्दुः ॥22॥

This moon of great lustre, as if desirous of lying down, bestows his pale and tired body in the lap of West, after staying awake for the entire night due to his involvement in the jocular sports with the beauty of water lilies.

सरभसपरिरम्भारम्भसंरम्भभाजो

यदधिनिशमपास्तं वल्लभेनाङ्गनायाः ।

वसनमपि निशान्ते नेष्यते तत्प्रदातुं

स्थचरणविशालश्रोणिलोलेक्षणेन ॥23॥

The robe of the girl, which was removed by her lover, who was eagerly engaged in a hasty embrace at night is not desired by him to be returned even at the end of the night, his eyes being stuck in her waist large like the wheel of a chariot.

सपदि कुमुदिनीभिर्मीलितं हा क्षपापि

क्षयमगमदपेतास्तारकास्ताः समस्ताः ।

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इति दयितकलत्रश्चिन्तयन्नङ्गमिन्दु-

र्वहति कृशमशेषं भ्रष्टशोभं शुचेव ॥24॥

The moon, to whom his wives are dear, bears his body which is lean and devoid of luster, as if thinking gloomily thus. "The ponds of water-lilies have closed their eyes in a moment. Alas, night also has succumbed to decay; All stars have gone away."

ब्रजति विषयमक्ष्णामंशुमाली न यावत्

तिमिरमखिलमस्तं तावदेवारुणेन ।

परपरिभवि तेजस्तन्वतामाशु कर्तुं

विभवति हि विपक्षेच्छेदमग्रेसरोऽपि ॥25॥

No sooner has the Sun come within the range of eyes than the whole darkness has been dispelled by Aruṇa. Definitely, even those who came before persons generating powers which defeat the enemy are capable of annihilating the foe quickly.

विगततिमिरपङ्कं पश्यति व्योम यावद्

ध्रुवति विरहखिन्नः पक्षती यावदेव ।

रथचरणसमाहस्तावदौत्सुक्यनुन्ना

सरिदपरतटान्तादागता चक्रवाकी ॥26॥

No sooner does the Cakravāka bird see the sky devoid of mud in the form of darkness and no sooner does he move his wings than the female Cakravāka comes out from the other bank of the lake, prompted by extreme zeal.

मुदितयुवमनस्कास्तुल्यमेव प्रदोषे

रुचिमदधुरुभयः कल्पिता भूषिताश्च ।

परिमलरुचिराभिर्न्यक्कृतास्तु प्रभाते

युवतिभिरुपभोगात्रीरुचः पुष्पमालाः ॥27॥

In the evening, both of them, who had caused pleasure to the minds of young people, who had been decorated, attained glory. But in the morning, the garlands of flowers which became bereft of beauty due to use were surpassed by young women

who became beautiful due to fragrance.

विलुलितकमलौधः कीर्णवल्लीवितानः

प्रतिदिशमवधूताशेषशखिप्रसूनः ।

क्वचिदयमनवस्थः स्यात्सुतामेति वायु-

र्मधुकुसुमविमर्दोद्गन्धिवेश्मान्तरेषु ॥28॥

The wind, which makes the cluster of lotuses flutter, which causes the creepers to move, which move the floweres of all trees in each forest and which does not remain stagnant anywhere becomes motionless in the interior parts of the houses which are fragrant due to the squeezing of the spring flowers [in the body of girls].

नखपदवलिनाभीसंधिभागेषु लक्ष्यः

क्षतिषु च दशनानामङ्गनायाः सशेषः ।

अपि रहसि कृतानां वाग्विहीनोऽपि जातः

सुरतविलसितानां वर्णको वर्णकोऽसौ ॥29॥

This unguent of the girl, which is seen as remaining only in the scars left by the nails, the three folds in the belly, navel and joints and the bites made by the teeth of their lovers is tell-tale of their sexual exploits done in secrecy, even though it is bereft of words.

प्रकटमलिनलक्ष्मा मृष्टपत्राङ्गुलीकै-

राधिगतरतिशोभैः प्रत्युषः प्रोषितश्रीः ।

उपहसित इवासौ चन्द्रमाः कमिनीनां

परिणतशरकाण्डापाण्डुभिर्गण्डभागैः ॥30॥

The moon, whose grace is gone in the morning, and whose untidy spot is visible clearly appears as if ridiculed by the cheeks of women the floral decorations of which are removed, which have attained the glow caused by amorous sports and which are pale like the stems of the ripe reed.

सकलमपि निकामं कामलोलान्यनारी-
 रतरभसविमर्दे भिन्नवत्यङ्गरागम् ।
 इदमतिमहदेवाश्चर्यमाश्चर्यधाम्न-

स्तव खलु मुखारागो यत्र भेदं प्रयातः ॥31॥

"This is indeed a matter of great surprise that your countenance, the very abode of wonder remains unchanged even when all its unguent has been removed by the pressure caused by the intimate contact of another passionate lady."

प्रकटतरमिमं मा द्राक्षुरन्या रमण्यः
 स्फुटमिति सविशङ्कं कान्तया तुल्यवर्णः ।
 चरणतलसरोजाक्रान्तसंक्रान्तयासौ

वपुषि नखविलेखो लाक्षया रजितस्ते ॥32॥

"In your body, this nail-scratch has been concealed by your beloved with the red lac of similar colour, which has spread from the implant of her lotus-like feet, with the idea that being clear, it should not be seen by co-wives"

तदवितथमवादीर्यन्मम त्वं प्रियेति
 प्रियजनपरिभुक्तं यद् दुकूलं दधानः ।
 मदधिवसतिमागाः कामिनां मण्डनश्री-
 ब्रजति हि सफलत्वं वल्लभालोकनेन ॥33॥

"You have stated only truth when you told me that I am your beloved, since you have come to my house wearing the silk garment worn by your beloved. Indeed, the grace of the make up of passionate people become fruitful only when being seen by their dear ones."

नवनखपदमङ्गं गोपयस्यंशुकेन
 स्थगयसि मुहरोष्ठं पाणिना दन्तदष्टम् ।
 प्रतिदिशमपरस्त्रसीसङ्गशंसी विसर्पन्
 वद परिमलगन्धः केन शक्यो वरीतुम् ॥34॥

"You conceal your limbs marked by fresh nail scratches with

your garment, hide the lips bitten by teeth with your hands. But tell me, who can cancel the fresh fragrance spreading in all directions which indicates your union with another lady?"

इति कृतवचनायाः कश्चिदभ्येति विभ्यद्
गलितनयनवारेर्याति पादावनामम् ।
करुणमपि समर्थं मानिनां मानभेदे
रुदितमुदितमस्त्रं योषितां विग्रहेषु ॥35॥

When a lady was speaking thus, with tears trickling down from her eyes, one person becomes apprehensive and falls down at her feet. In quarrels, even the pathetic weeping of women become efficient arrows to destroy the pride of their pairs.

मदमदनविकासस्पष्टधाष्ट्योदयानां
रतिकलहविकीर्णैर्भूषणैरञ्चितेषु ।
विदधति न गृहेषूत्फुल्लेषुषोपकारं
विफलविनययत्नाः कामिनीनां वयस्याः॥36॥

When the houses become decorated by the ornaments scattered all over in love-related quarrels of the women who are naughty due to the rise of intoxication and love, the companions, with their attempts being rendered futile, do not make decorations with blossomed flowers.

करजदशनचिह्नं नैशमङ्गेऽन्यनारी-
जनितमिति सरोषामीर्ष्या शङ्कमानाम् ।
स्मरसि न खलु दत्तं मत्तयैतत् त्वयैव
स्त्रियमनुनयतीत्यं व्रीडमानां विलासी॥37॥

An artful man consoles a lady who suspects with intolerance that the scratches on his body, made at night, were the handwork of another lady and who is angry because of that, by telling her this ; 'Don't you remember? This was given by you yourself, in your intoxication, "making her shy due to this.

कृतगुरुत्तरहारच्छेदमालिङ्गच पत्यौ
 परिशियलितगात्रे गन्तुमापृच्छमाने ।
 विगलितनवमुक्तास्थूलबाष्पाम्बुबिन्दु
 स्तनयुगमबलायास्तत्क्षणं रोदितिवा ॥३८॥

When the lover was bidding farewell with his body becoming relaxed after a tight embrace which even broke the string of the pearl necklace worn by his beloved, her breasts appeared as if weeping instantly, with the big drops of tears in the form of pearls which were falling down.

बहु जगद पुरस्तात्तस्य मत्ता किलाहं
 चकर च किल चाटु प्रौढयोषिद्वदस्य ।
 विदितमिति सखीभ्यो रात्रिवृत्तं विचिन्त्य
 व्यपगतमदयाहि व्रीडितं मुग्धवध्वा ॥३९॥

A simple inexperienced girl became very ashamed at daytime after realising what had transpired at night from her friends, thinking thus : "I had indeed spoken for long in fornt of him in my intoxication; I had also made artful remarks to him like an experienced woman, really?".

अरुणजलजराजीमुग्धहस्ताग्रपादा
 बहलमधुपमालाकज्जलेन्दीवराक्षी ।
 अनुपतति विरावैः पत्रिणां व्याहरन्ती
 रजनिमचिरजाता पूर्वसंध्या सुतेव ॥४०॥

The early dawn, with hands and tips of feet in the form of red lotuses, with eyes in the form of blue lotuses, having collorium in the form of the herd of bees, speaking in the notes of the birds accompanies the night like a daughter.

प्रतिशरणमशीर्णज्योतिरग्न्याहितानां
 विधिविहितविरिड्यैः सामिधेनी रथी त्य ।
 कृतगुरुदुरितौघध्वंसमध्वर्युवय्यै-
 हुतमयमुपलीढे साधु सान्नाय्यमग्निः ॥४१॥

This fire, which is of undiminished lustre lit in the houses of those sacrificers having kindled fire, licks all the offerings given properly by priests who have rendered all the incantations prescribed to ignite fire properly, so as to destroy all the great evils.

प्रकृतजपविधीनामास्यमुद्रश्मिदन्तं

मुहुरपिहितमोष्ठ्यैरक्षरैर्लक्ष्यमन्यैः

अनुकृतिमनुवेलां घटितोद्धटितस्य

ब्रजति नियमभाजां मुग्धमुक्तापुटस्य ॥42॥

The mouths of the sages, who are engaged in chanting, which radiates brilliant rays of the teeth, remains closed at the time of the pronunciation of labial sounds and reveals its inside at the pronunciation of other syllabus, thereby imitating the state of the shell of a pearl closing and opening time and again.

नवकनकपिशङ्गं वासराणां विधातुः

ककुभि कुलिशपाणेर्भाति भासां वितानम् ।

जनितभुवनदाहारम्भमम्भांसि दग्ध्वा

चलितमिव महाब्धेरूर्ध्वमौर्वानलार्चिः ॥43॥

The cluster of the rays of the Sun, yellow like fresh gold shines forth in the eastern direction like the flames of the submarine fire which has come up after consuming the waters of the vast ocean preparing to burn the whole world.

विततपृथुवरत्रातुल्यरूपैर्मयूखैः

कलश हव गरीयान् दिग्भिराकृष्यमाणः ।

कृतकलकलविङ्कालापकोलाहलाभि-

र्जलनिधिजलमध्यादेश उत्तार्यतेऽर्कः ॥44॥

The Sun appears as if being lifted like a pot from the ocean by the directions which clamours with the sounds of birds, with rays resembling ropes which are cast wide and which are huge in size.

पयसि सलिलराशेर्नक्तमन्तर्निर्मग्नः

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स्फुटमनिशमतापि ज्वालया वाडवाग्नेः ।

यदयमिदमिदानीमङ्गमुद्यन् दधाति

ज्वलितखदिरकाष्ठाङ्गारगौरं विवस्वान् ॥45॥

This Sun who was submerged in the water of the ocean at night seems to be evidently heated up by the flames of the submarine fire, for he bears his limbs ruddish like the fire wood of the Khadira tree.

अतुहिनरुचिनासौ केवलं नोदयाद्रिः

क्षणमुपरिगतेन क्षमाभृतः सर्व एव ।

नवकरनिकरेण स्पृष्टबन्धूकसून-

स्तवकरचितमेते शेखरं विभ्रतीव ॥46॥

It seems that by the Sun who has ascended very quickly, not only the Eastern mountain of the sunrise, but also all these mountains bear their crests as if decorated with the cluster of Bandhūka flowers.

उदयशिखरिशृङ्गप्राङ्गणेष्वेव रिङ्गन्

सकमलमुखहासं विक्षितः पद्मिनीभिः ।

विततमृदुकराग्रः शब्दयन्त्या वयोभिः

परिपतति दिवोऽङ्गं लीलया बालसूर्यः ॥47॥

This infant Sun, moving about the courtyards of the crests of the eastern mountain, being glanced by lotus lakes with the smile in the blossomed faces of lotuses, jumps into the lap of the sky who is making sound through the birds, with tender hands in the form of soft rays.

क्षणमयमुपविष्टः क्षमातलन्यस्तपादः

प्रणतिपरमवेक्ष्य प्रीतमहाय लोकम् ।

भुवनतलमशेषं प्रत्यवीक्षिष्यमाणः

क्षितिधरतटपीठादुत्थितः सप्तसप्तिः ॥48॥

This seven-horsed Sun, sitting for a while with his feat in the form of rays planted in the surface of the earth, glancing

quickly at the world which is engaged in his worship and which is happy, has risen up from the set of the mountain ready to look at the remaining part of the earth.

परिणतमदिराभं भास्करीणाशुवाण-

स्तिमिरकरिघटायाः सर्वदिक्षु क्षतायाः ।

रुधिरमिव वहन्त्यो भान्ति बालातपेन

च्छुरितमुभयरोधोवारितं वारि नद्यः ॥49॥

The rivers shine forth, carrying water, which is obstructed on either sides by the banks, which is mixed with tender sunshine, which looks like the blood, resembling ripe wine, of the elephants in the form of darkness wounded from all directions by the arrows in the form of rays.

दधति परिपतन्त्यो जालवातायनेभ्य-

स्तरुणतनभासो मन्दिराभ्यन्तरेषु ।

प्रणयिषु वनितानां प्रातरिच्छत्सु गन्तुं

कुपितमदनमुक्तोत्तप्तनाराचलीलाम् ॥50॥

The rays of the young Sun which fall down into the inner yards of mansions through the windows, assume the grace of heated arrows released by the angry Cupid towards lovers of ladies who want to go away in the morning.

अधिरजनि वधूभिः पीतमैरेयरिक्तं

कनकचषकमेतत् प्रातरालोहितेन ।

उदयदहिमरोचिर्ज्योतिषाक्रान्तमन्त-

र्मधुन इव तथैवापूर्णमद्यापि भाति ॥51॥

The golden bowl, which was emptied of its liquors at night by ladies being invaded inside by the red rays of the rising Sun, looks as if full even new.

सितरुचि शयनीये नक्तमेकान्तमुक्तं

दिनकरकरसङ्गायङ्गकौसुम्भकान्ति ।

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निजमिति रतबन्धोर्जानतीमुत्तरीयं

परिहसति सखी स्त्रीमाददानां दिनादौ ॥52॥

The companion makes fun of the lady who takes hold of the upper garment of her lover which is white in colour, which was removed in the bed at night and the colour of which was recognised as red due to the rays of the Sun, mistaking it if that of herself due to this.

प्लुतमिव शिशिरांशोरंशुभिर्यन्त्रिशासु

स्फटिकमयमराजद् राजताद्रिस्थलाभम् ।

अरुणितमकठैर्वैश्वं कश्मीरजाम्भः

स्नपितमिव तदेतद्भानुभिर्भाति भानोः ॥53॥

The crystal mansion, which shone like a silver mountain, being drenched by the rays of the moon, new being reddened by the tender rays of the Sun appears as if bathed in saffron water.

सरसनखपदान्तर्दष्टकेशप्रमोकं

प्रणयिनि विदधाने योषितामुल्लसन्त्यः

विदधति दशनानां सीत्कृताविष्कृताना-

मभिनवरविभासः पद्मरागानुकारम् ॥54॥

When the lovers try to release the hair stuck in the fresh nail scratches of their loved ones, the fresh rays of the Sun on the teeth of the girls which are revealed when they produce a hissing sound in pain, imitate rubies.

अविरतदयिताङ्गासङ्गसंचारितेन

च्युरितमभिनवासृक्कान्तिना कुङ्कुमेन ।

कनकनिकषलेखाकोमलं कामिनीनां

भवति वपुरवाप्तच्छायमेवातपेऽपि ॥55॥

The bodies of the beautiful women, which are as beautiful as the streaks of gold on a touchstone, which are mixed with saffron as shining as fresh blood, spread from the constant contact

with the limbs of their lovers become possessed of lustre [shade] in sunshine also.

सरसिजवनकान्तं विभ्रदध्रान्तवृत्तिः

करनयनसहस्रं हेतुमालोकशक्तेः ।

अखिलमतिमहिम्ना लोकमाक्रान्तवन्तं

हरिरिव हरिदश्वः साधु वृत्रं हिनस्ति ॥56॥

The Sun, who bears thousand eye-like rays, which are the cause of light, and which are dear to the forest of lotuses, who stays in the middle of the sky, destroys darkness which has conquered the whole world with his power, like Indra who bears thousands eyes, which cause eyesight, which are as beautiful as a forest of lotuses, who is seated on the cloud kills with his might Vṛtra who has conquered the whole world.

अवतमसाभिदायै भास्वताभ्युदतेन

प्रसभमुकुगणोज्यं दर्शनीयोऽप्यपास्तः ।

निरसितुमरिभिच्छोरेयं तदीयाश्रयेण

श्रियमधिगतवन्तस्तेऽपि हन्तव्यपक्षे ॥57॥

This elegant cluster of stars also has been forcibly banished by the Sun who has emerged for the destruction of darkness. For a person who is desirous of defeating the enemy, those who have attained glory by resorting to the enemies also fall under the category of people to be annihilated.

प्रतिफलति करौघे सम्मुखावस्थितायां

रजतकटकभित्तौ सान्द्रचन्द्रांशुगौर्याम् ।

बहिरभिहतमद्रेः संहतं कन्दरान्त-

र्गतमपि तिमिरौघं घर्मभानुर्भिनत्ति ॥58॥

The hot-rayed Sun breaks down the cluster of darkness dense within the caves, which is already destroyed outside on the mountains, when his rays are reflected in the silvery wall in the middle of the mountains, which is white like the rays of the moon and which comes into face to face contact.

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बहिरपि विलसन्त्यः काममानिन्यिरे यद्
दिवसकरुचोऽन्तं ध्वान्तमन्तगृहेभ्यः ।

नियतविषयवृत्तेरप्यनल्पप्रताप-

क्षतसकलविपक्षस्तेजसः स स्वभावः ॥59॥

The rays of the Sun, even though they were dallying outside, destroyed darkness remaining inside the houses. This is indeed the nature of prowess, which even when focussed on a particular target brings to end all the rivals through its immense might.

चिरमतिरसलौल्याद्वन्धनं लम्बितानां

पुनरयमुदयाय प्राप्य धाम स्वमेव ।

दलितदलकवाटः षट्पदानां सरोजे

सरभस इव गुप्तिस्फोटमर्कः करोति ॥60॥

The Sun, who has again got back his lustre for his rise seems to be destroying the imprisonment undergone by the bees in the lotuses caused by their intense addiction to the taste of honey.

युगपदयुगसप्तिस्तुल्यसंख्यैर्मयूखै-

र्दशदलशतभेदं कौतुकेनाशु कृत्वा ।

श्रियमलिकुलगीतैर्लालितां पङ्कजान्त-

र्भवनमधिशयानामादरात् पश्यतीव ॥61॥

The Sun seems to the looking at Goddess Lakṣmī with great respect, who is being carassed by the songs of the bees and who is lying in her seat inside the lotus, after splitting the hundred petals of it with his rays of equal number with enthusiasm.

अदयमिव कराग्रैरेष निष्पीडय सद्यः

शशधरमहरादौ रागवानुष्णरश्मिः ।

अवकिरति नितान्तं कान्तिनिर्यासमब्द-

स्रुतनवजलपाण्डुं पुण्डरीकोदरेषु ॥62॥

This Sun, who is red and who is filled with love seems as if squeezing mercilessly the moon with his hands, in the form of rays and then pouring the essence of its beauty, which it white

like the water coming from the clouds, into the bellies of the white lotuses.

प्रविकसति चिराय द्योतिताशेषलोके
दशकरशतमूर्तावक्षिणीव द्वितीये ।
सितरुचिवपुषासौ लक्ष्यते संप्रति द्यौ-
र्विगलितकिरणेन न्यङ्गितैकक्षणेव ॥63॥

When the thousands rayed Sun, who has illumined the whole world, expands himself for long like the second eye of it, the sky, seen with the moon from whom all rays have been dropped appears as if having only a single eye.

कुमुदवनमपश्चि श्रीमदम्भोजषण्डं
त्यजति मुदमुलूकः प्रीतिमांश्चक्रवाकः ।
उदयति दिननाथो याति शीतांशुरस्तं
हत विधिललितानां ही विचित्रो विपाकः ॥64॥

The forest of water lilies has become bereft of charm; the cluster of lotuses, on the other hand, has become full of lustre. The owl becomes devoid of pleasure; the Cakravāka bird has become happy. Strange indeed are the results of the cruel working of fate.

क्षणमतुहिनधाम्नि प्रोष्य भूयः पुरस्ता-
दुपगतवति पाणिग्राहवद् दिग्बधूनाम् ।
द्रुततरमुपयातः संसमानांशुकोऽसा-
वुपपतिरिव नीचैः पश्चिमान्तेन चन्द्रः ॥65॥

When the Sun, as if he were the husband, of the ladies in the form of directions, comes back to them after a momentary exile, the moon, like a step-husband goes back immediately through the West, with his cloth in the form of rays slipping away.

प्रलयमखिलतारालोकमहाय नीत्वा

श्रियमनतिशयश्रीः सानुरागां दधानः ।

गगनसलिलराशिं रात्रिकल्पावसाने

मधुरिपुरिव भास्वानेष एकोऽधिशेते ॥66॥

The Sun, after dissolving the entire world of stars suddenly, accompanied by Goddess Lakṣmī in the form of his splendour occupies alone the ocean of the sky like Lord Viṣṇu, with his unsarpassed prowess, at the end of the universal destruction of the night.

कृतसकलजगद्विबोधोऽविधूतान्धकारोदयः

क्षपितकुमुदतारकश्रीर्वियोगं नयन् कामिनः ।

गुरुतरुगुणदर्शनादभ्युपेताल्पदोषः कृती

तव वरद करोतु सुप्रतमह्वामयं नायकः ॥67॥

इति श्रीमाघभट्टविरचिते शिशुपालवधकाव्ये

प्रभातवर्णनं नाम एकादशः सर्गः ॥11॥

O giver of boons! let this Lord of the day, who has woken up the entire world, who has removed all darkness, who has quelled the grandeur of the water lilies, and the stars, who causes separation of passionate people, whose little defects are overcome by the sight of many positive qualities, who is blessed-may he give you an auspicious morning!"

Thus ends the eleventh canto entitled the 'Description of Dawn' in the poem Śiśupālavadha, written by Māgha.

शिशुपालवधकाव्ये

द्वादशः सर्गः

इत्थं रथाश्वेभनिषदिनां प्रगे

गणे नृपाणामथ तोरणाद्वहिः ।

प्रस्थानकालक्षमवेषकल्पना-

कृतक्षणक्षेपमुदैक्षताच्युतम् ॥1॥

Thus, when that morning came, the group of kings seated on chariots, horses and elephants saw Lord Kṛṣṇa who had finished within a moment dressing himself up in a manner befitting his outward journey, outside the arch.

स्वक्षं सुपत्रं कनकोज्ज्वलद्युतिं

जवेन नागाञ्जितवन्तमुंच्वकैः ।

आरुह्य तार्क्ष्यं नभसीव भूतले

ययावनुद्वातसुखेन सोऽध्वना ॥2॥

He got into a chariot with good axis, good carriers, brilliant in golden lustre, which could overcome elephants in speed, which was of great height, and which appeared as if it were Garuḍa himself, of fine senses, beautiful wings, brilliant in golden hue, who defeated the serpents in speed, and who was travelling at great height; and he traversed the path which was pleasant because of its smoothness, as if he were travelling in the air.

हस्तस्थिताखण्डिचक्रशालिनं

द्विजेन्द्रकान्ताः श्रितवक्षसं श्रिया ।

सत्यानुरक्तं नरकस्य जिष्णवो

गुणैर्नृपाः शार्ङ्गिमन्त्रयासिषुः ॥3॥

The kings, who were resplendent with the auspicious mark of wheel in their hands, who were fond of good Brāhmaṇas, who were adorned with the mark of Goddess fortune in their chest, who were bound by truth, and who had conquered the nether world accompanied Lord Kṛṣṇa in qualities, who shone with the Sudarśana wheel in his hand, who was as charming as the moon, whose chest was occupied by Goddess Lakṣmī who was in love with Satyavati and who had defeated Narakāsura.

शुकैः सतारैर्मुकुलीकृतैस्थुलैः

कुमुदतीनां कुमुदाकरैरिव ।

व्युष्टं प्रयाणं च वियोगवेदना-

विदूननारीकमभूत् समं तदा ॥4॥

The departure of Lord Kṛṣṇa indicated by dismantled tents which were white in colour having ropes, and with women suffering the pangs of separation was equal and simultaneous to the morning of the water lily ponds which had white lilies with petals closing a long with stars, and separated women suffering.

उत्क्षिप्तगात्रः स्म विडम्बयन्नभः

समुत्पतिष्यन्तमगेन्द्रमुच्चकैः ।

आकुक्षितप्रोहनिरूपितक्रमं

करेणुरारोहयते निषादिनम् ॥5॥

The tall elephant, with its uplifted body imitating the mountain about to go up in the sky allows the keeper to mount on it, suggesting his readiness with his feet dropped low for convenience.

स्वेरं कृतास्फालनलालान् पुरः

स्फुरत्तनून् दर्शितलाघवक्रियाः ।

वङ्कावलैलग्रैकसवल्गपाणय-

स्तुरङ्गमानारुरुहुस्तुरङ्गिणः ॥6॥

The horsemen, exhibiting easy movements of limbs with their one hand stuck on the reign and another having the face-rope mounted the horses which were carassed on the front by pats and the bodies of which were moving slowly.

अहाय यावन्न चकार भूयसे

निषेदिवानासनबन्धमध्वने ।

तीक्ष्णोत्थितास्तावदसद्वरंहसो

विशृङ्खलं शृङ्खलकाः प्रतस्थिरे ॥7॥

No sooner did those seated tie up their seats quickly for the travel for the long distance than the camels of intolerable speed suddenly stood up and started moving without chains.

गण्डोज्ज्वलामुज्ज्वलनाभिचक्रया

विराजमानां नवयोदरश्रिया ।

कश्चित् सुखं प्राप्तुमनाः सुसारथी

रथीं युयोजविधुरां वधूमिव ॥8॥

One person, desirous of attaining pleasure, having a good charioteer mounted a chariot which was brilliant with auspicious signs characterising a chariot, and which shone with its middle portion having nice navel like wheels, like a passionate young man, eager to enjoy pleasure, and accompanied by a helper embraces a tender bride who has brilliant hue on her cheeks, and whose belly shines forth with navel.

उत्थातुमिच्छुर्विधृतः पुरो बला-

त्रिधीयमाने भरभाजि यन्त्रके ।

अद्धोद्धृतोद्धारविजर्जरस्वरः

स्वनाम नित्ये खणः स्फुटार्थताम् ॥9॥

When a heavy machine was mounted on it, the camel desirous standing up with great force, being caught in the front of its body, making the sound caused by vomiting the half digested food made its name [ravana] significant [i.e. "that which makes sound"].

नस्याग्रहीतोऽपि धुवन् विषाणयो-
 युगं सशूत्कारविवर्तितत्रिकः ।
 गोर्णी जनेन स्म निधातुमुद्धृता-
 मनुक्षणं नोक्षतरः प्रतीच्छति ॥10॥

An ox, even when caught in its nasal rope, dangling his horns, withdrawing his back with a hissing sound, refuses to accept the weight to be loaded at its either side, which has been lifted by people to mount on it.

नानाविधाविष्कृतसामजस्वरः
 सहस्रवर्त्मा चपलैर्दुरध्ययः
 गान्धर्वभूयिष्ठतया समानतां
 स सामवेदस्य दधौ बलोदधिः ॥11॥

That ocean of army, having various sounds produced by the elephants, having thousands ways and unapproachable to timid people resembled, due to the prominence of the horses, the Sāmaveda, which expresses the different musical notes, which has a thousands recensions, which is inaccessible to unintelligent people and which is profuse in musical elements.

प्रत्यन्यनागं चलितस्त्वावता
 निरस्य कुण्ठं दधतान्यमङ्कुशम् ।
 मूर्धानमूर्ध्वायतदन्तमण्डलं
 ध्रुवन्नरोधि दिरदो निषादिना ॥12॥

The elephant, which moved towards another elephant and which tossed its head with its circular tusks, was controlled by its keeper sitting on it who had suddenly given up the blunt goad and taken another.

संमूर्छदुच्छृङ्खलशङ्खनिःस्वनः
 स्वतः प्रयाते पटहस्य शार्ङ्गिणि ।
 सत्त्वानि निन्ये नितरां महान्त्यपि
 व्यथां द्वयेषामपि मेदिनीभृताम् ॥13॥

When Lord Kṛṣṇa started his journey, the sound of the kettle drum, accompanied by the intensifying sound of the conch made the minds of kings and the wild animals of the mountains alike perturbed.

कालीचक्रक्षोदविलेपनश्रियं
दिशद् दिशामुल्लसदंशुमद्द्युति ।
खातं खुरैर्मुद्रभुजां विपप्रथे
गिरिरथः काञ्चभूमिजं रजः॥14॥

The dust from the golden soil, which was mined by the hooves of the horses [pulse-eaters], which rendered all the directions as if having the hue of the saffron paste, equalling the lustre of the Sun, spreaded in the lower region of the mountain.

मन्दैर्गजानां रथमण्डलस्वनै-
र्निजुह्नुवे तादृशमेव बृंहितम् ।
तारैर्बभूवे परभागलाभतः
परिस्फुटैस्तेषु तुरङ्गहेषितैः ॥15॥

The roar of the elephants was cancelled by the sound of the chariots, which it resembled. The cries of the horses, which were of high pitch, become more pronounced due to the suitable background got by it.

अन्वेतुकामोऽगणिताङ्कुशग्रह-
स्तिरोगतं साङ्कुशमुदहञ्ज्शिरः ।
स्थूलोच्चयेनागमदन्तिकाद्रतां
गजोऽग्रयाताग्रकरः करेणुकाम् ॥16॥

The elephant, desirous of accompanying the female elephant, which had come near it, discarding the grip made with the goad, bearing his turned head carrying the goad, moved forwards with his trunk in a peculiar manner.

यान्तोऽस्पृशन्तश्चरणैरिवावनिं
जवात् प्रकीर्णैरभितः प्रकीर्णकैः ।

अद्यापि सेनातुरगाः सविस्मयै-

रलूनपक्षा इव मेनिरे जनैः ॥17॥

The war horses, which were moving specially as if they did not touch the earth with their feet, with their chowries spreading around, were looked upon by people in astonishment as if they were even then having their wings uncut.

ऋज्वीर्दधानैरवतत्य कन्धरा-

श्चलावचूलाकुलघर्घरारवैः ।

भूमिर्महत्यप्यविलम्बितक्रमं

क्रमेलकैस्तत्क्षणमेव चिच्छिदे ॥18॥

The earth, even though massive, was broken down instantly by camels, which stretched their long necks dangling with ornaments and which produced a sweet inarticulate guttural sound with their quick footsteps.

तूर्ण प्रवेत्रा कृतनादमुच्चकैः

प्रच्योदितं वेसरयुक्तमध्वनि ।

आत्मीयनेमिक्षतसान्द्रमेदिनी-

रजश्याक्रान्तिभयादिवाद्रवत् ॥19॥

The carriage drown by hybrids of horses and donkeys moved speedily, without being touched by the dust raised from the rim of the wheel, when spurred by the driver.

व्यावृत्तवक्त्रैरखिलैश्चमूचरै-

व्रजद्विरेव क्षणमीक्षिताननाः ।

वल्गाद्रीयःकुचकम्प्रकञ्चुकं

ययुस्तुरङ्गाधिरुहोऽवरोधिकाः ॥20॥

The women of the harem, who had mounted on the horses, whose faces were watched by the soldiers for a moment and who had turned their faces back even when moving, travelled with their bodies shaking due to the movement of their huge breasts.

पादैः पुरः कूवरिणां विदारिताः

प्रकाममाक्रान्ततलास्ततो गजैः ।

भग्नोन्नतानन्तरपूरितानता

वभुर्भुवः कृष्टसमीकृता इव ॥21॥

The ground become as if ploughed and levelled, firstly being dug up by the wheels of the chariots, subsequently trampled by the elephants with the elevations being brought down and furrows being filled up in the process.

दुर्दान्तमुत्प्लुत्य निरस्तसादिनं

सहासहाकारमलोकयजनः ।

पर्याणतस्त्रस्तुमुरोविलम्बिन-

स्तुरङ्गमं प्रदुतमेकया दिशा ॥22॥

People witnessed with jocular sounds the horse, which was difficult to control and which got itself freed from the saddle and jumped up throwing away the rider, rushing to some direction.

भूभृद्धिरप्यस्खलिताः खलून्नतै-

रपह्नुवाना सरितः पृथूरपि ।

अन्वर्थसंज्ञैव परं त्रिमार्गगा

ययावसंख्यैः पथिभिश्चमूरसौ ॥23॥

The river Gāṅgā, who was not obstructed even by high mountains, and who conceals the identity of even huge rivers [by merging them into her] is indeed properly called as Trimārgagā, who goes through three paths [of the heaven, earth and the netherworld]. But this army, which proceeded through very many paths and was not obstructed even by prominent kings.

त्रस्तौ समासन्नकरेणुशूकृता-

त्रियन्तरि व्याकुलमुक्तरज्जुके ।

क्षिप्तावरोधाङ्गनमुत्पथेन गां

विलङ्घ्य लङ्घीं करभौ बभञ्जतुः ॥24॥

ŚĪŚUPĀLAVADHA of Mahākavi Māgha / 225

The camels broke down the small chariot, crossing the earth overstepping the path, throwing down the seated women of the harem, becoming frightened by the rising sound of the close-by elephant, when the perturbed rider released the rein.

स्रस्ताङ्गसंधौ विगताक्षपाटवे

रुजा निकामं विकलीकृते रथे ।

आप्तेन तक्षणा भिषजेव तत्क्षणं

प्रचकमे लङ्घनपूर्वकः क्रमः ॥25॥

When the chariot, the joints of which were let loose and the axle of which had slipped became distorted due to its break-down instantly the trustworthy carpenter set it right to the previous state, just like a physician sets the body, the joints of which have become weak, and the efficiency of the sensory organs of which decreases due to ailments, to its previous healthy condition.

धूर्भङ्गसंक्षोभविदारितोष्ट्रिका-

गलन्मधुप्लावितदूरवर्त्मनि ।

स्थाणौ निषङ्गिण्यनसि क्षणं पुरः

शुशोच लाभाय कृतक्रयो वणिक् ॥26॥

The merchant, who had made his purchase grieved when the carriage collided with a post with liquours flowing out and flowing to the long path way from the jar which was broken due to the force of the break of its yoke.

भेरीभिराकृष्टगुहामुखो मुहु-

र्ध्वांशुकैस्तर्जितकन्दलीवनः ।

उत्तुङ्गमातङ्गजितालघूपलो

बलैः स पश्चात् क्रियते स्म भूधरः ॥27॥

That mountain was overtaken by the forces, with its trumpets shouting at the opening of the caves the kandali leaves threatened by the silken flags and the huge rocks being overshadowed by huge elephants.

वन्येभदानानिलगन्धदुर्द्धराः

क्षणं तरुच्छेदविनोदितकुधः ।

व्यालद्विपा यन्तृभिरुन्मदिष्णवः

कथञ्चिदारादपथेन निच्यिरे ॥28॥

The unruly elephants, unable to be controlled on being affected by the smell carried by the wind coming from the rut of the wild elephants, which for a moment gave vent to their anger by breaking trees and which were about to be afflicted by rut, were somehow led through some bad pathways by their mahouts.

निम्नानि दुःखादवतीर्य सादिभिः

सयत्नमाकृष्टकशाः शनैः शनैः ।

उत्तेरुरुत्तालखुरारवं द्रुताः

श्लथीकृतप्रग्रहमर्वतां ब्रजाः ॥29॥

The herds of horses leaped forward suddenly with loud sound of their hooves when their reins were let loose, after descending the low places gradually with much strain, being handled in the reins by their riders with great effort.

अध्यध्वमारुढवतैव केनचित्

प्रतीक्षमाणेन जनं मुहुर्धृतः ।

दाक्ष्यं हि सद्यःफलदं यदग्रत-

श्चखाद शाखादयुवा वनावलीः ॥30॥

Cleverness definitely payed off immediately for a young camel, being restrained again and again by the rider who had mounted on it in the way and who was waiting for other people, started eating the plants of the forest lying in front.

तैर्वैजयन्तीवनराजिराजिभि-

र्गिरिप्रतिच्छन्दमहामतङ्गजैः ।

बह्व्यः प्रसर्पज्जनतानदीशतै-

र्भुवो चलैरन्तरयांबभूविरै ॥31॥

ŚĪŚUPĀLAVADHA of Mahākavi Māgha / 227

The varied surfaces of the earth were covered by these forces, which were shining forth with the flags looking like clusters of forest, which consisted in huge elephants looking like mountains, and which had moving people looking like hundreds of rivers.

तस्ये मुहूर्त हरिणीविलोचनैः

सहंशि दृष्ट्वा नयनानि योषिताम् ।

मत्वाथ सत्रासमनेकविभ्रम-

क्रियाविकाराणि मृगैः पलायत ॥32॥

The deers stopped for a while looking at the eyes of women resembling the eyes of female deers. Thereupon understanding that they are the graceful movements caused by their playful nature, they fled in panic.

शौरेः प्रतापोपनतैरितस्ततः

समागतैः प्रश्रयनम्रमूर्तिभिः ।

एकातपत्रा पृथिवीभृतां गणै-

रभूद् बहुच्छत्रतया पताकिनी ॥33॥

The army of Lord Kṛṣṇa become that having a single umbrella due to the clusters of kigs having many umbrellas who were subjugated by his valour, who had come from hither and thither, and whose bodies were bowed due to their dependance on him.

आगच्छतोऽनूचि गजस्य गण्डयोः

स्वनं समाकर्ण्य समाकुलाङ्गनाः ।

दूरादपावर्तितभारवाहणाः

पथोऽपससुश्चपलं चमूचराः ॥34॥

The soldiers strayed away from the path, being accompanied by worried ladies, driving away the animals carrying weight to the distance, on hearing the sound of the bells of the elephant coming from the back.

ओजस्विवर्णोज्ज्वलवृत्तशालिनः

प्रसादिनोऽनिञ्जितगोत्रसंविदः ।

श्लोकानुपेन्द्रस्य पुरः स्म भूयसो

गुणान् समुद्दिश्य पठन्ति वन्दिनः ॥35॥

The bards started singing in front of Lord Kṛṣṇa verses which were charming due to the meters, which were brilliant with vigorous syllables, which were perspicuous and which were not bereft of his name, making pointed reference to his qualities, who was brilliant due to his character befitting his race, who was pleasing, who never gave up the conventions of his clan and who was great.

निःशेषमाक्रान्तमहीतलो जलै-

श्वलन् समुद्रोऽपि समुज्जति स्थितिम् ।

ग्रामेषु सैन्यैरकरोदवारितैः

किमव्यवस्थां चलितोऽपि केशवः ॥36॥

Even the constantly moving ocean, after occupying the land gives up his restraint. Did Kṛṣṇa, even when he was moving, after conquering the world with his army ever transgress his code of conduct?

कौशातकीपुष्पगुलुच्छकान्तिभि-

मुखैर्विनिद्रोल्बणवाणचक्षुषः ।

ग्रामीणवध्वस्तमलक्षिता जनै-

श्चिरं वृत्तीनामुपरि व्यलोकयन् ॥37॥

The brides of the villages, with faces similar in lustre of Kośātaka flowers and eyes resembling large full flown Bāṇa flowers gazed him for a long time standing near the fences without being observed.

गोष्ठेषु गोष्ठीकृतमण्डलासनान्

सनादमुत्थाय मुहुः स वल्गतः ।

ग्राम्यान्पश्यत् कपिशं पिपासतः

स्वगोत्रसङ्कीर्तनभावितात्मनः ॥38॥

ŚĪŚUPĀLAVADHA of Mahākavi Māgha / 229

He saw villagers in the cattlesheds who were sitting in circular groups for making conversation, who stood up frequently with sounds, and jumped desirous of drinking liquour, intent on singing about him.

पश्यन् कृतार्थैरपि वल्लवीजनो
जनाधिनाथं न ययौ वितृष्णताम् ।
एकान्तमौग्यादविबुद्धविभ्रम-
प्रसिद्धविस्तारगुणैर्विलोचनैः ॥39॥

The cowherdresses, on seeing Lord Kṛṣṇa with their eyes which were unaware of skilful charms because of their innocence, and which were famous for their widenss, even when the mission of their eyes was fulfilled, did not become fully satisfied in their desire.

प्रीत्या नियुक्ताँल्लिहतीः स्तनन्धयान्
निगृह्य पारीमुभयेन जानुनोः ।
वर्धिष्णुधाराध्वनि रोहिणीः पय-
श्चिरं निदध्यौ दुहतः स गोदुहः ॥40॥

Lord Kṛṣṇa watched for long those cow-milking people who were engaged in extracting milk from cows which were licking their calves affectionately, they having placed their milk bowl tightly in between the knees of the cows, with the sound of the falling milk becoming increasingly loud.

अभ्याजतोऽभ्यागततूर्णतर्णकां
नियानहस्तस्य पुरो दुधुक्षतः ।
वर्गाद्रवां हुङ्कतिचारु निर्यती-
भरिर्मधोरैक्षत गोमतल्लिकाम् ॥41॥

Lord Kṛṣṇa, the enemy of Madhu saw an elegant cow which was jumping out its herd in front of a person who was approaching it with a binding rope in his hands, to milk it, when its calf came to its side with speed.

स ब्रीहिणां यावदपासितुं द्रुताः

शुकान् मृगैस्तावदुपद्रुतश्रियाम् ।

कैदारकाणामभितः समाकुलाः

सहासमालोकयति स्म गोपिकाः ॥42॥

He watched with fun the worried cowherdresses enaged in paddy fields (to protect the harvest), who, when chasing the parrots away were distracted by the oncoming herds of deers.

व्यासेद्भुमस्मानवधानतः पुरा

चलत्यसावित्युपकर्णयन्नसौ ।

गीतानि गोप्याः कलमं मृगव्रजो

न नूनमत्तीति हरिर्व्यकल्पयत् ॥43॥

Lord Kṛṣṇa observed that the herds of the deers were definitely abstaining from eating the grains due to the fact that, on hearing the songs of the cowherdess, they were thinking that she would be distracted from her concentration to prevent them [from coming to the field]

लीलाचलस्त्रीचरणारुणोत्पल-

स्खलनुलाकोटिनिनादकोमलः

शौरैरुपानूपमवाच्छिन्नन्मनः

स्वनान्तरादुन्मदसारसारवः ॥44॥

The sound of the swans in the marshy tracts, soft as that of a trembling anklet in the lotus-like feet of a gracefully walking woman attracted the mind of Lord Kṛṣṇa as distinct from all the other sounds.

उच्चैर्गतामस्खलितां गरीयसीं

तदातिदूरादपि तस्य गच्छतः ।

एकेऽग्रहीषुर्बलरेणसंहतिं

शिरोभिराज्ञामपरे महीभृतः ॥45॥

Then, even though he was going far away, the dust raised by his forces which went up high without obstruction and which

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was massive in size was borne up by earth-bearing mountains, while his command which was spreading even to the upper worlds and which was mature and unchallenged was borne with their crests by the kings who ruled the earth.

प्रायेण नीचानपि मेदिनीभृतो

जनः समेनैव पथाधिरोहति ।

सेना मुरारेः पय एव सा पुन-

र्महामहीध्रान् परितोऽध्यरोपयत् ॥46॥

Generally, it is the people who climb over even low hills with the help of even paths. But in the case if the army of Lord Kṛṣṇa, it is the army which made paths go up around even high mountains [by carving paths to the top of them]

दन्ताग्रनिर्भिन्नपयोदमुन्मुखाः

शिलोच्चयानारुरुहुर्महीयसः ।

तिर्यक्कटप्लाविमदाम्बुनिम्नगा-

विपूर्यमाणश्रवणोदरं द्विपाः ॥47॥

The elephants climbed over huge rocks with faces turned upwards, splitting clouds with the tips of their tusks, with rivers of their rut flowing down across their cheeks filling the inside of their ears.

श्च्योतन्मदाम्भःकटकेन केनचि-

ज्जनस्य जीमूतकदम्बकधुता ।

नागेन नागेन गरीयसोच्चकै-

ररोधि पन्थाः पृथुदन्तशालिना ॥48॥

The path of the people was obstructed by an elephant from which the particles of rut flowed down, and which was having the lustre of clouds and which was tall in size. He was not obstructed by even by a mountain.

भग्नद्रुमाश्चक्रुरितस्ततो दिशः
समुल्लसत्केतनकाननाकुलाः ।

पिष्टाद्रिपृष्ठास्तरसा च दन्तिन-
श्चलन्निजाङ्गाचलदुर्गमा भुवः ॥49॥

The elephants, after making all the directions strewn with trees fallen hither and thither rendered them endowed with forests, in the form of innumerable flags. Also, they made the earth whose sides were broken down, difficult to approach due to their moving bodies.

आलोकयामास हरिर्महीधरा-
नधिश्चयन्तीर्गजताः परःशताः ।

उत्पातवातप्रतिकूलपातिनी-
रुपत्यकाभ्यो बृहतीः शिला इव ॥50॥

Lord Kṛṣṇa watched hundreds of elephants climbing up the mountains as if they were huge rocks which were lifted up by portentous storms from the valleys.

शैलाध्यरोहाभ्यसनाधिकोद्भुरैः
पयोधरैरामलकीवनाश्रिताः ।

तं पर्वतीयप्रमदाश्चवचायिरे
विकासविस्मारितविभ्रमेक्षणाः ॥51॥

The highland women, whose breasts were extremely big due to the practice of climbing mountains, and who belonged to the gooseberry forests looked at him with graceful eyes open wide with astonishment.

सावज्ञमुन्मील्य विलोचने सकृत्
क्षणां मृगेन्द्रेण सुषुप्सुना पुनः ।

सैन्यात्र यातः समयापि विव्यथे
कथं सुराजंभवमन्यथायवा ॥52॥

The lion, the king of animals, which relapsed to sleep again after opening its eyes for a moment with contempt was not at

all bothered by the marching army nearby. Otherwise, how can a king maintain the state of being happy always?

उत्सेधनिर्धूतयहीरुहं ध्वजै-

र्हयौघरुद्धोद्धतसिन्धुरंहसाम् ।

नागैरधिक्षिप्तमहाशिलं मुहु-

र्वलं बभूवोपरि तन्महीभृताम् ॥53॥

That army again and again overpowered the mountain, with its huge rocks being scorned by elephants, the tall trees being defeated by the huge flagstaves, and the flow of water in rivers being outdone by the marching people.

श्मश्रूयमाणे मधुजालके तरो-

र्गजेन गण्डं कषतावधूनिते ।

क्षुद्राभिरक्षुद्रतराभिराकुलं

विदश्यमानेन जनेन दुद्रुवे ॥54॥

People had to flee in clusters on being bitten by formidable bees, when the bee-hive on the tree, appearing like its beard was disturbed by the elephant engaged in rubbing its cheeks on it.

नीते पलाशिन्युचिते शरीरव-

द्रजान्तकेनान्तमदान्तकर्मणा ।

संचेरुतात्मान इवापरं क्षणात्

क्षमारुहं देहमिव प्लवङ्गमाः ॥55॥

When the old Palāśa tree was finished by the death god, like a body, in the form of an elephant who was acting due to its inner frenzy, the monkeys on it took refuge in another tree like the departed souls entering another body.

प्रह्वानतीव क्वचिदुद्धतिश्रितः

क्वचित् प्रकाशानथ गह्वरानपि ।

साम्यादपेत्तानिति वाहिनी हरे-

स्तदातिचक्राम गिरीन् गुरुनपि ॥56॥

Then the army or Lord Kṛṣṇa went past even huge mountains which were very low in some places, and very high at other places, and which were very prominent in some places and difficult to cross in others, and thus devoid of similarity, as if they were preceptors who were sometimes very agreeable, sometimes disagreeable, sometimes easy to comprehend and sometimes obscure.

स व्याप्तवत्या परितोऽपथान्यपि

स्वसेनाया सर्वपथीनया तया ।

अभ्योभिरुल्लङ्घिततुङ्गरोधसः

प्रतीपनाम्नीः कुरुते स्म निम्नगाः ॥57॥

He made the rivers [lit 'those who flow down'] exactly opposite ['those who flow up'] making them flooded, even overflowing the banks, with his army which had pervaded even difficult paths, but which was still capable of pervading all paths.

यावद्यगाहन्त न दन्तिनां घटा-

स्तुरङ्गमैस्तावदुदीरितं खुरैः ।

क्षिप्तं समीरैः सरितां पुरः पत-

ज्जलान्यनैषीद्रज एव पङ्कताम् ॥58॥

No sooner did the elephants enter than the dust raised by the hooves of the horses, tossed by the wind, itself turned the waters of the rivers muddy.

रन्तुं क्षतोत्तुङ्गनितम्बभूमयो

मुहुर्व्रजन्तः प्रमदं मदोद्धताः ।

पङ्कं करापाकृतशेवलांशुकाः

समुद्रगानामुदपादयन्निभाः ॥59॥

The elephants, which broke down the high banks sportively, becoming ecstatic again and again due to intoxication with their trunks, produced mud in rivers like passionate lovers who wound the lips of women sportively, become eustatic and naughty with might and remove their garments with their hands to overcome them.

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रुग्णोरुरोधः परिपूरिताम्भसः
समस्थलीकृत्य पुरातनीर्नदीः ।

कूलङ्कषौघाः सरितस्तथापराः
प्रवर्तयामासुरिभा मदाम्बुभिः ॥60॥

The elephants levelled old rivers by filling water with huge banks broken by them and created new rivers with their rut which overflowed their banks.

पचैरनन्वीतवधूमुखद्युतो
गता न हंसैः श्रियमातपत्रजाम् ।

दूरेऽभवन् भोजवलस्प गच्छतः
शिलोपमातीतगजस्य निम्नगाः ॥61॥

The rivers, which did not reach the level of beauty of the faces of women through lotuses and which could not attain the luster of white umbrella through swans, were far removed from the stature of the forces of Lord Kṛṣṇa which were moving with elephants surpassing mountains.

स्निग्धाञ्जनश्यामतनूभिरुन्नतै-
निर्न्तराला करिणां कदम्बकैः ।

सेना सुधाक्षालितसौधसम्पदां
पुरां बहूनां परभागमाप सा ॥62॥

That army, which was filled without any gap by clusters of huge elephants whose bodies were pitch dark like collyrium became a beautiful background for many cities which were having the wealth of mansions painted with white mortar.

प्रासादशोभातिशयालुभिः पथि
प्रभोर्निवासाः पटवेश्मभिर्विभुः ।

नूनं सहानेन वियोगविकल्पा
पुरः पुरश्चरिषि निर्ययौ तदा ॥63॥

On the way, the cloth tents, which were the abodes of Lord Kṛṣṇa shone surpassing the cluster of the mansions. Then it

appeared as if the beauty of the city also went away along with him, as if being afraid of his separation.

वर्ष द्विपानां विरुवन्त उच्चकै-

र्वनेचरेभ्यश्चिरमाचक्षिरे ।

गण्डस्थलाघर्षगलन्मदोदक-

द्रवद्रुमस्कन्धनिलायिनोऽलिनः ॥64॥

The loudly sounding bees, which were remaining on the branches of trees oozing the rut stuck on them when being rubbed with the temples indicated the size of the elephants to the hunters.

आयामवद्भिः करिणां घटाशतै-

रधःकृताट्टालकपङ्क्तिरुच्चकैः ।

दूष्यैर्जितोदग्रगृहाणि सा चमू-

रतीत्य भूयांसि पुराण्यवर्तत ॥65॥

That army, which surpassed the rows of mansions with hundreds of elephants and high apartmant with high tents outscored the city in every way.

उद्धूतमुच्चैर्ध्वजिनीभिरंशुभिः

प्रतप्तम्रभ्यर्णतया विवस्वतः ।

आह्लादिकल्हारसमीरणाहते

पुरः पपाताम्भसि यामुने रजः ॥66॥

The dust raised high by the army, hot because of the proximity with the Sun, tossed by the wind fragrant with the pollen powder of Kalhra flowers, fell into the waters of Yamunā.

या घर्मभासस्तनयापि शीतलैः

स्वसा यमस्यापि जनस्य जीवनैः ।

कृष्णापि शुद्धेरधिकं विधातृभि-

र्विहन्तुमंहांसि जलैः पटीयसी ॥67॥

[That] Yamunā [who] was cold despite being the daughter of the Sun, enlivening even when being the sister of the god

of death, and capable of destroying sins with waters capable of purification, even when remaining black in colour.

यस्या महानीलतटीरिव द्रुताः

प्रयान्ति पीत्वा हिमपिण्डपाण्डवः ।

कालीरपस्ताभिरिवानुरञ्जिताः

क्षणेन भिन्नाञ्जनवर्णातां घनाः ॥68॥

Clouds, which are as white as lumps of snow, suddenly attain the colour of split collyrium after drinking the waters which are like molten masses of Sapphāre, (of whom, that Yamunā-)

व्यक्तं बलीयान् यदि हेतुरागमा-

दपूरयत् सा जलधिं न जाह्नवी ।

गङ्गौघनिर्भस्मितशंभुकन्धरा-

सर्वमर्णः कथमन्यथास्य तत् ॥69॥

If reason is more powerful than scripture, actually it was she [Yamunā] who filled the ocean and not Gaṅgā [as suggested by the scripture, "Gaṅgā fills the ocean"]. Otherwise how can the colour of the water of the ocean be that of the neck of Lord Śiva, completely washed off its ashes by the flow of Gaṅgā?

अभ्युद्यतस्य क्रमितुं जवेन गां

तमालनीला नितरां धृतायतिः ।

सीमेव सा तस्य पुरः क्षणं बभौ

बलाम्बुराशेर्महतो महापगा ॥70॥

That great river, dark like Tamāla tree, having great length, shone for a moment like the boundary in front of that great ocean of army which was preparing to conquer the earth with great speed.

लोलैररित्रैश्चरणैरिवाभितो

जवाद् व्रजन्तीभिरसौ सरिज्जनैः ।

रौभिः प्रतेरेऽनुचितप्लवोदित-

भ्रमीनिमीलल्ललनावलम्बितैः ॥71॥

That river was crossed by people who were held for support by beautiful ladies, whose eyes were closed due to the revolving movement of the carrier, in boats which went very swiftly with the help of oars moving on either side like its legs.

तत्पूर्वमसद्वयसं द्विपाधिपाः

क्षणं सहेलाः परितो जगाहिरे ।

सद्यस्ततस्तेरुनारतस्रुत-

स्वदानवारिप्रचुरीकृतं पयः ॥72॥

The chiefs among the elephants first of all immersed themselves in the water, which was shoulder deep, for a moment, sportively in a circle. Then immediately they crossed it which was augmented with their constantly flowing rut.

प्रोथैः सुरद्भिः स्फुटशब्दमुन्मुखै-

स्तुरङ्गमैरायतकीर्णवालधि ।

उत्कर्णमुद्धाहितधीरकन्धरै-

रतीर्यताग्रे तटदत्तदृष्टिभिः ॥73॥

The river was crossed by horses whose noses were trembling with audible sound, which were looking upwards with their neck and ears lifted, and with their glances planted on the banks.

तीर्त्वा जवेनैव नितान्तदुस्तरां

नदीं प्रतिज्ञामिव तां गरीयसीम् ।

शृङ्गेरपस्कीर्णवृहत्तटीभुवा-

मशोभतोच्चैर्नदितं ककुद्गताम् ॥74॥

The oxen, which had crossed that river which was difficult to cross, like fulfilling a pledge, and which broke down the banks of it with their horns made loud sound which became prominent.

सीमान्त्यमाना यदुभूभृतां बलै-
र्वभौ तरद्भिर्गवलावलिद्युतिः ।

सिन्दूरितानेकपङ्कणाङ्किता
तरङ्गिणी वेणिरिवायता भुवः ॥75॥

That river, which possessed a dividing line in its middle because of the armies of the Yādava kings, which was as dark as the horn of a buffalo, with bangles in the form of elephants wearing saffron mark on their foreheads, shone like the hair of the earth.

अव्याहतक्षिप्रगतैः समुच्छ्रिता-
ननुज्झितद्राधिमभिर्वरीयसः ।
नाव्यं पयः केचिदतारिषुर्भुजैः
क्षिपिद्भिर्रूर्मीनपरैरिवोर्मिभिः ॥76॥

Some people crossed the river which was proper to be crossed with a boat, with their arms which cast aside the waves, which had uninterrupted and quick movements, when were not bereft of length, and which resembled the waves themselves.

विदलितमहाकूलामुक्ष्णां विषाणविघट्टनै-
रलघुचरणाकृष्टग्राहां विषाणिभिरुन्मदैः ।
सपदि सरितं सा श्रीभर्तुर्वृहद्रथमण्डल-
सखलितसलिलामुल्लङ्घ्येनां जगाम वरूथिनी ॥77॥

इति श्रीमाघभट्टविरचिते शिशुपालवधकाव्ये यात्रावर्णनं नाम द्वादशः सर्गः ॥12॥

That army of Lord Kṛṣṇa speedily crossed the river whose banks were broken by the oxen tossing their horns, the crocodiles of which were dragged forth by the heavy footsteps of the elephants and the waters of which got interrupted in flow by numerous chariots.

Thus ends the eleventh canto of Śiśupālavadhā written by Māghabhaṭṭa, entitled The description of expedition.

शिशुपालवधकाव्ये

त्रयोदशः सर्गः

यमुनामतीतमथ शुश्रुवानमुं
तपसस्तनूज इति नाधुनोच्यते ।

स यदाचलन्निजपुरादहर्निशं
नृपतेस्तदादि समचारि वार्तया ॥1॥

Since from the very moment Lord Kṛṣṇa started from his city, all news regarding him had travelled day and night to King Yudhiṣṭhira, it is not being stated now that he heard that Kṛṣṇa had crossed River Yamunā.

यदुभर्तुरागमनलब्धजन्मनः
प्रमदादमानिव पुरे महीयसि ।
सहसाधनः सह ततोऽनुजन्मभि-
र्वसुधाधिपोऽभिमुखमस्य निर्ययौ ॥2॥

The king came out of the city along with his brothers towards Kṛṣṇa immediately as if with all pleasure originating from the visit of the Lord of the Yadus, he could not be contained even in that vast city.

रभसप्रचक्रगुरुचक्रदुन्दुभि-
ध्वनिभिर्जनस्य बधिरीकृतश्रुतेः ।
समवादि वक्तुभिरभीष्टसंकथा-
प्रकृतार्थशेषमथ हस्तसंज्ञया ॥3॥

The narrators of stories had to communicate the rest of their narration through gestures to people whose ears were deafened

by the sound of the Dundubhis of the Pāṇḍavas which started sounding immediately.

अपदान्तरं च परितः क्षितिक्षिता-

मपतन् द्रुतभ्रमितहेमनेमयः ।

जवमारुताञ्छितपरस्पोपम-

क्षितिरेणुकेतुवसनाः पताकिनः ॥4॥

The chariots of the kings, attired by the dust raised and the flags rattled by the speedy wind, which were similar to each other, speeded with no space between them which had rims of golden wheels rotating with great speed.

द्रुतमध्वनन्तु परिपाणिवृत्तयः

पणवा इवाश्वचरणाहता भुवः ।

ननृतुश्च वारिधरधीरधोरण-

ध्वनिधृष्टकूजितकलाः कलापिनः ॥5॥

The terrains of earth sounded like drums struck by hands over them, being hit by the feet of the horses. The peacocks also started dancing, making sweet sound due to the joy caused by the sound of the elephants which were as deep as the sounds of the thunder.

व्रजतोरपि प्रणयपूर्वमेकतां

कुकुराधिनायकुरुराजसैन्ययोः ।

रुरुषे विषाणिभिरनुक्षणं मिथो

मदमूढबुद्धिषु विवेकिता कुतः ॥6॥

Even though the armies of Lord Kṛṣṇa and Yudhiṣṭhira were going to be merged with love, the elephants of both the sides were angry with each other every moment. Where can be mature judgment in slow-witted beings?

अवलोक एव नृपातिः स्म दूरतो

रभसाद्रथादवरीतुमिच्छतः ।

अवतीर्णवान् प्रथममात्मना हरे-

र्विनयं विशेषयति संभ्रमेण सः ॥7॥

Kṛṣṇa expressed his modesty unhesitatingly, by getting down himself from his chariot, even before King Yudhiṣṭhira, who, at the very sight of him from distance was desirous of ceremoniously getting him down.

वपुषा पुराणपुरुषः पुरः क्षितौ

परिपुञ्ज्यमानपृथुहारयष्टिना ।

भुवनैर्नतोऽप्यरहिताप्यगौरवः

प्रणनाम नाम तनयं पितृष्वसुः ॥8॥

Kṛṣṇa the ancient being, even though saluted by the entire world, not devoid of respect to own people paid obiescence to King Yudhiṣṭhira, the son of his father's sister in the foreground, with his body expanding and with a huge garland.

मुकुटांशरञ्जितपरागमग्रतः

स न यावदाप शिरसा महीतलम् ।

क्षितिपेन तावदविलम्बितक्रमं

भुजपञ्जरेण रभसादगृह्यत ॥9॥

No sooner did he touch the earth with his head with the rays from his crown colouring the particles of it, than king Yudhiṣṭhira caught him, with the cage made of his hands neglecting all protocol. [ignoring the fact that he was older than Kṛṣṇa]

न ममौ क्वाटतटविस्तृतं तनो-

र्मुखैरिवक्ष उरसि क्षमाभुजः ।

भुजयोस्तथापि युगलेन दीर्घयो-

विकटीकृतेन परितोऽभिषस्वजे ॥10॥

The chest of Lord Kṛṣṇa, which was as wide as the leaf of a door did not get contained in the chest of Yudhiṣṭhira. However, he was embraced by the latter with his extended long arms around.

गतया निरन्तरनिवासमध्युरः

परिनाभि नूनमवमुच्य वारिजम् ।

कुरुराजनिर्दयनिपीडनाभया-

न्मुखमध्यरोहि मुरविद्विषः श्रिया ॥11॥

Goddess Lakṣmī, who had given up the lotus in the navel and who resided inside in the chest of Kṛṣṇa seemed to have gone up to the face of him due to the fear of the tight embrace made by Yudhiṣṭhira.

शिरसि स्म जिघ्रति सुरारिबन्धन-

श्ललवामनं विनयवामनं तदा ।

यशसेव वीर्यविजितामरुद्रम-

प्रसवेन वासितशिरोरुहे नृपः ॥12॥

King Yudhiṣṭhira sniffed him, who had become dwarf in disguise in the capture of the demon, but who was now dwarf in size due to humility, on his head, having hair which was fragrant with the flowers of the wish-yielding tree, conquered by him with his valour, as if with his fame.

सुखवेदनाहषितरोमकूपया

शिथिलीकृतेऽपि वसुदेवजन्मनि ।

कुरुभर्तुरङ्गलतया न तत्यजे

विदलत्कदम्बनिकुरुम्बचारुता ॥13॥

The creeper-like body of Yudhiṣṭhira, the roots of the hair of which stood on their end with the greetings of well-being did not give up the grace of the blossoming cluster of Kadamba flowers even when Lord Kṛṣṇa was disengaged from his embrace.

इतरानपि क्षितिभुजोऽनुजन्मनः

प्रमनाः प्रमोदपरिफुल्लचक्षुषः ।

स यथोचितं जनसभाजनोचितान्

प्रसभोद्धृतासुरसभोऽसभाजयत् ॥14॥

He, who had exterminated the clan of demons, being joyful, and worthy of being greeted by people, happily greeted properly all the other younger brothers of the king also, whose eyes were wide open with great joy.

समुपेत्य तुल्यमहतः शिलाघनान्
घनपक्षदीर्घतरबाहुशालिनः ।
परिशिथिलेषुः क्षितिपतीन् क्षितीश्वराः
कुलिशात्परेण गिरयो गिरीनिव ॥15॥

The kings embraced all the other kings who were of equal power, who were strong like rocks, and who shone with long arms resembling strong wings, like mountains which are strong with rocks, and which have strong wing-like arms, greeting other mountains before their wings were cut off by Indra with his thunderbolt.

इभकुम्भतुङ्गघटितेतर-
स्तनभारदूरविनिवारितोदराः ।
प्रतिफुल्लगण्डफलकाः परस्परं
परिरेभिरे कुकुरकौरवस्त्रियः ॥16॥

The ladies of Yādavas and Pāṇḍavas embraced each other, whose bellies were far removed mutually by their breasts big as the temples of elephants, and whose cheeks widened with joy.

रथवाजिपत्तिकरिणीसमाकुलं
तदनीकयोः समगत द्वयं मिथः ।
दधिरे पृथक्करण एव दूरतो
महतां हि सर्वमथवा जनातिगम् ॥17॥

The dual of their armies, consisting of chariots, horses, footmen and female elephants merged with each other. The male elephants, however, remained separated. Or indeed, the conduct of great ones is beyond the comprehension of ordinary people.

अधिरुह्यतामिति महीभृतोदितः

कपिकेतनार्पितकरो स्थं हरिः ।

अवलम्बितैडविडपाणिपल्लवः

श्रयति स्म मेघमिव मेघवाहनः ॥18॥

One being requested by Yudhiṣṭhira to board the chariot, Lord Kṛṣṇa, given hand by Arjuna, climbed on the chariot like Indra climbing on cloud, his vehicle, being supported by the hands of Kubera.

स्थमास्थितस्य च पुराभिवर्तिन-

स्तिसृणां पुरामिव रिपोर्मधुद्विषः ।

अथ धर्ममूर्तिरनुरागभावितः

स्वयमादित प्रवयणं प्रजापतिः ॥19॥

Yudhiṣṭhira himself acted as charioteer, by holding the whip, to Lord Kṛṣṇa, who was seated on the chariot, out of regards, on his onward journey to the city, like Lord Brahmā becoming the charioteer of Śiva ready to confront the Tripuras.

शनकैश्च तस्य तनुजालकान्तरः

क्षरितक्षपाकरकरोत्कराकृतिः ।

पृथु फेनकूटमिव निम्नगापते-

मरुदस्य सूनुरधुवत् प्रकीर्णकम् ॥20॥

Thereupon, Bhīma, the son of the Wind God slowly fanned the chowrie, which had the shape of the cluster of moon rays streaming through the window, over him like the wind gently fanning the thick mass of foam over the ocean.

विकसत्कलायकुसुमासितद्युते-

रत्नघूडुपाण्डु जगतामधीशितुः ।

यमुनाहदोपरिगहंसमण्डल-

द्युतिजिष्णु जिष्णुरभृतोष्णवारणम् ॥21॥

Arjuna held the umbrella, which was brilliant like a big star, which had the lustre of the herd of swans on the deep waters

of River Yamunā, over Kṛṣṇa, the Lord of the Universe, whose hue was dark like that of a blossoming Kalāya flower.

पवनात्मजेन्द्रसुतमध्यवर्तिना

नितरामरोचि रुचिरेण चक्रिणा ।

दधतेव योगमुभयग्रहान्तर-

स्थितिकारितं दुरुधुराख्यमिन्दुना ॥22॥

The handsome Kṛṣṇa, remaining in between Bhīma and Arjuna shone brilliantly, like the Moon himself, who was having the combination of planets called Dhurudharā, caused by the intermediale position in between two planets on either side.

वशिनं क्षितेरयनयाविवेश्वरं

नियमो यमश्च नियतं यतिं यथा ।

विजयश्रिया वृत्तमिवार्कमारुता-

वनुसस्रतुस्तमथ दस्रयोः सुतौ ॥23॥

Then Nakula and Sahadeva, the sons of Aśvins also accompanied him like fortune and hardwork following a king who has mastered his senses and Yamas and Niyamas (the ethical codes) accompanying an ascetic and the Sun and the Wind God accompanying a victorious king.

मुदितैस्तदेति दितिजन्मनां रिपा-

वविनेयसंभ्रमविकासिभक्तिभिः ।

उपसेदिवद्विरुपदेष्टरीव तै-

र्ववृते विनीतमविनीतशासिभिः ॥24॥

At that time, the Pāṇḍavas who were extremely delighted and who had untarnished devotion towards Lord Kṛṣṇa, the enemy of the demons, and who remained near him behaved with great humility towards him as if he were their preceptor.

गतयोरभेदमिति सैन्ययोस्तयो-

रथ भानुजहनुतनयाम्भसोरिव ।

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प्रतिनादितामरविमानमानकै-

नितरां मुदा परमेयेव दध्ने ॥25॥

When the two armies merged with each other like the waters of Yamunā and Gāṅgā, the auspicious Dundubhi drums sounded, as if with delight, echoing up to the mansions of the Gods above.

मखमीक्षितुं क्षितिपतेरुपेयुषां

परितः प्रकल्पितनिकेतनं बहिः ।

उपरुध्यमानमिव भूभृतां बलैः

पुटभेदनं तनुसुतारिरक्षत ॥26॥

Lord Kṛṣṇa saw in front of him the city which was having tents outside constructed for the armies of the kings who had come over to witness the performance of the sacrifice of Yudhiṣṭhira, as if it were surrounded by the armies of the enemy kings.

प्रतिशब्दपूरितदिगन्तरः पतन्

पुरगोपुरं प्रति स सैन्यसागरः ।

रुरुचे हिमाचलगुहामुखोन्मुखः

पयसां प्रवाह इव सौरसैन्धवः ॥27॥

That ocean of army, which had filled all the directions with echoes, speedily approaching the city gate, shone like the flow of the water of Gāṅgā directed towards the caves of Himālayas.

असकृद्गृहीतबहुदेहसम्भव-

स्तदसौ विभक्तनवगोपुरान्तरम् ।

पुरुषः पुरं प्रविशति स्म पञ्चभिः

सममिन्द्रियैरिव नरेन्द्रसूनुभिः ॥28॥

Lord Kṛṣṇa, who had assumed many bodies on several occasions [for the benefit of mankind], entered the city, which had made several new entrances, along with the five princes, like the individual soul, which assumes several bodies on several times, entering the body which has nine openings, along with five sensory organs.

तनुभिस्त्रिनेत्रनयनानवेक्षित-

स्मरविग्रहद्युतिभिर्युतन् नराः ।

प्रमदाश्च यत्र खलु राजयक्ष्मणः

परतो निशाकरमनोहरैर्मुखैः ॥29॥

[In that city], men shone with their bodies which were as resplendent as that of Lord Cupid unseen by the three-eyed Lord Śiva and women with their faces as beautiful as that of moon before being afflicted by the waning disease.

अवलोकनाय सुरविद्विषां द्विषः

पटहप्रणादविहितोपहृतयः ।

अवधीरितान्यकरणीयसत्त्वराः

प्रतिरथ्यमाजिहत पौरयोषितः ॥30॥

Thereupon, the women of the city, being alerted by the sound of loud drums, discarding all other duties, hastily went towards the road to have a look at Lord Kṛṣṇa, the enemy of demons.

अभिवीक्ष्य सामिकृतमण्डनं यतीः

कररुद्धनिर्लसदुरौंशुकाः स्त्रियः ।

दधिरेऽधिभित्तिपटहप्रतिस्वनैः

स्फुटमट्टहासमिव सौधपङ्क्तयः ॥31॥

Watching the ladies who were going with make-up half finished, and who were having garments the loose knots of which were held in their hands, the row of white mansions appeared to be roaring with laughter with the echo of the sounds of the huge drums.

रभसेन द्वारपददत्तकाञ्चयः

प्रतिमूर्धजं निहितकर्णपूरकाः ।

परिवर्तिताम्बरयुगाः समापतन्

वलयीकृतश्रवणकुण्डलाः स्त्रियः ॥32॥

Women rushed there, hastily putting the girdle in the place of necklaces, the ear-decorations on their hair, the garments worn

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opposite, the brassiers on their waists and the ear-rings in the place of bangles.

व्यतनोदपास्य चरणं प्रसाधिका-

करवल्लवाद्रसवशेन काचन ।

द्रुतयावकैकपदचित्रितावनिं

पदवीं गतेव गिरिजा हरार्धताम् ॥33॥

One lady, in her eagerness [to see Lord Kṛṣṇa] withdrew her feet from the hands of the decorating women, and stepped on the ground with one foot decorated by lac, assuming the state of Pārvatī, who had become the half of Lord Śiva.

व्यलगन् विशङ्कटकटीरकस्थली-

शिखरस्खलन्मुखरमेखलाकुलाः ।

भवनानि तुङ्गतपनीयसंक्रम-

क्रमणक्वणत्कनकनूपुराः स्त्रियः ॥34॥

Women went up the mansions with their girdles fastened on their large waists and their golden anklets making sound when they climbed the golden flights of stairs.

अधिरुक्ममन्दिरगवाक्षमुल्लसत्

सुदृशो रराज मुरजिद्दिदक्षया ।

वदनारविन्दमुदयाद्रिकन्दरा-

विवरोदरस्थितमिवेन्दुमण्डलम् ॥35॥

The lotus-like face of the beautiful woman which was shining in the window of the golden mansion, out of desire to see Lord Kṛṣṇa looked like the moon in the cave of the eastern mountain.

अधिरुद्धया निजनिकेतमुच्चकैः

पवनावधूतवसनान्त्यैकया ।

विहितोपशोभमभियाति यादवे

नगरं व्यरोचत पताकयेव तत् ॥36॥

That city shone as if decorated with a flag when Kṛṣṇa was coming, due to a lady, whose tip of the garments was tossed by the wind when she had climbed on the top of her high mansion.

करयुग्मपद्ममुकुलापवर्जितैः

प्रतिवेश्म लाजकुसुमैरवाकिरन् ।

अवदीर्णशुक्तिपुटमुक्तमौक्तिक-

प्रकरैरिव प्रियरथाङ्गमङ्गनाः ॥37॥

The women showered parched grains on Lord Kṛṣṇa from every house, which were released from the lotuses in the form of their folded hands, which looked like pearls released from the split folds of shells.

हिममुक्तचन्द्ररुचिरः सपद्यको

मदयन् द्विजान् जनितमीनकेतनः ।

अभवत् प्रसादितसुरो महोत्सवः

प्रमदाजनस्य स चिराय माधवः ॥38॥

Appearing as handsome as the moon freed from the snow, with Goddess Lakṣmī as his consort, making the twice-born happy, being the progenitor of Pradyumna, and pleasing to the gods, he became a festival for ladies like the season of spring, in which the moon is freed from snow, which brings forth the lotus flowers, which excites the erotic desire and which makes liquor pure.

धरणीधरेन्द्रदुहितुर्भयादसौ

विषमेक्षणः स्फुटममूर्न पश्यति ।

मदनेन वीतभयमित्यधिष्ठिताः

क्षणमीक्षते स्म स पुरो विलासिनीः ॥39॥

Lord Kṛṣṇa looked at, for a moment the graceful women of the city who were afflicted by Cupid without any inhibition thinking that Lord Śiva will not bother about them due to his fear from Pārvatī.

विपुलेन सागरशयस्य कुक्षिणा
 भुवनानि यस्य पपिरे युगक्षये ।
 मदविभ्रमासकलया पपे पुरः
 स पुरस्त्रियैकतमयैकया दृशा ॥40॥

Kṛṣṇa, whose large belly had drunk up all the worlds at the end of the ages, when he was lying in the ocean, was drunk by a single lady with her one eye which was unsteady due to the grace caused by intoxication.

अधिकोन्नमद्धनपयोधरं मुहुः
 प्रचलत्कलापिकलशङ्खकरखना ।
 अभिकृष्णमङ्गुलिमुखेन काचन
 द्रुतमेकर्णविवरं व्यघट्टयत् ॥41॥

One lady struck the cavity of her ear with great speed with the tip of her fingers, facing Kṛṣṇa, with her breasts protruding and the bangles sounding loudly.

परिपाटलोर्ध्वतलचारुणासकृ-
 च्चालिताङ्गुलीकिसलयेन पाणिना ।
 सशिरःप्रकम्पमपरा रिपुं मधो-
 रनुदीर्णवर्णनिभृतार्थमाह्वयत् ॥42॥

Another lady called the enemy of Madhu, [Lord Kṛṣṇa] without articulating any sound, without anyone knowing, accompanied by the constant movement of her foliage-like fingers which were as beautiful as the petals of the red lotus, and the toss of her head.

नलिनान्तिकोपहितपल्लश्रिया
 व्यवधाय चारु मुखमेकपाणिना ।
 स्फुरदङ्गुलीविवरनिःसृतोल्लसद्-
 दशनप्रभाङ्गुरमजृम्भतापरा ॥43॥

Another lady yawned, concealing her face with one hand, which was as beautiful as the foliage hidden by the lotus flower,

with the lustre of her teeth revealed through the gaps of her trembling fingers.

बलयार्पितासितमहोपलप्रभा-

बहलीकृतप्रतनुरोमराजिना ।

हरिवीक्षणाक्षणिकचक्षुषान्यया

करपल्लवेन गलदम्बरं दधे ॥44॥

Another lady held tight her slipping garment with her hand, resembling a tender leaf, which had its slim line of hairs augmented by the glow of the blue stones decorating her bangles, and with her gaze fixed on Lord Kṛṣṇa.

निजसौरभभ्रमितभृङ्गपक्षति-

व्यजनानिलोल्लितधर्मवारिणा ।

अभिशौरि काचिदनिमेषदृष्टिना

पुरदेवतेव वपुषा व्यभाव्यत ॥45॥

One lady looked like the City Goddess with her body characterised by her unwinking eyes fixed on Lord Kṛṣṇa, and her sweat being removed by the fans in the forms of the wings of the bees moving around it due to its fragrance.

अभियाति नः सतृष एष चक्षुषो

हरिरित्यखिद्यत नितम्बिनीजनः ।

न विवेद यः सततमेनमीक्षते

न वितृष्णतां व्रजति खल्वसावपि ॥46॥

The women of prominent hips were saddened at the thought that Lord Kṛṣṇa was passing them by, though the desire in their eyes remained still. They did not realise that even a person who watches him constantly does not become bereft of desire.

अकृतस्वसङ्गमनादरः क्षणं

लिपिकर्मनिर्मित इव व्यतिष्ठत ।

गतमच्युतेन सह शून्यतां गतः

प्रतिपालयन्मन इवाङ्गनागणः ॥47॥

The woman folk, as if awaiting for their heart which had gone with Kṛṣṇa, becoming empty-minded gave up any desire to go back to their abodes and remained there still as if drawn in a picture.

अलसैर्मदेन सुदृशः शरीरकैः

स्वगृहान् प्रति प्रतिययुः शनैःशनैः ।

अलघुप्रसारितविलोचनाञ्जलि-

द्रुतपीतमाधवरसौघनिर्भरैः ॥48॥

The beautiful ladies gradually returned to their abodes with their bodies which were languid with intoxication, filled as they were with the nectar in the form of Kṛṣṇa, which they had drunk up hastily with their folded hands consisting of the wide eyes, as if they were drinking wine.

नवगन्धवारिविरजीकृताः पुरा

घनधूपधूमकृतेरेणुविभ्रमाः ।

प्रचुरोद्धतध्वजविलम्बिवाससः

पुरवीथयोऽय हरिणातिपेतिरे ॥49॥

Thereupon, Lord Kṛṣṇa went past the highways of the city which was rendered dustless by sprinkling fresh fragrant water, which, however were showing the appearance of dust due to the smoke emitted by incenses, and which were having flags hoisted on tall flagstuffs.

उपनीय विन्दुसरसान्मयेन या

मणिदारु चारु किल वार्षपर्वणम् ।

विदधेऽवधूतसुरसञ्जसम्पदं

समुपासदत् सपदि संसदं स ताम् ॥50॥

He entered that assembly hall which exceeded the glory of the assembly hall of even the Gods, being constructed by Maya,

after bringing from the Himālayan lake the magnificent jewel stones belonging to Vṛṣaparvan.

आधिरात्रि यत्र निपतन्नभोलिहः

कलधौतधौतमणिवेश्मनां रुचः ।

पुनरप्यवापदिव दुग्धवारिधिः

क्षणगर्भवासमनिदाघदीधितिः ॥51॥

The cool-rayed moon enjoyed as if once more the stay at his embriyo stage in the milky ocean in the lustre of the mansion, made of white silvery stones of that hall at night, which touched the sky.

लयनेषु लोहितकनिर्मिता भुवः

शितिरक्षत्नरश्मिहरितीकृतान्तराः ।

जमदग्निस्सूनुपितृर्तर्पणीरप-

स्तनुते स्म या विरलशेवला इव ॥52॥

There, in the mansions, the floors made of ruby and the inner spaces made green by the rays of sapphire stones bore resemblance to the waters consisting of blood used for propitiating the departed forefathers of Paraśurāma, which were intermingled with a few weeds inside.

विषदाश्मकूटघटिताः क्षपाकृतः

क्षणदासु यत्र च रुचैकतां गताः ।

गृहपङ्क्तयश्चिरमतीयिरे जनै-

स्तमसीव हस्तपरिमर्शसूचिताः ॥53॥

There the rows of houses made of crystal stones, which became one with the lustre of the moon at night, which could be identified only through touch were often bypassed by people.

निलयेषु नक्तमसिताश्मनां चयै-

र्विसिनीवधूपरिभवस्फुटागसः ।

मुहुन्नसद्भिरपि यत्र गौरवां-

च्छशलाञ्छनांशव उपांशु जघ्निरे ॥54॥

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There, in the mansions, the rays of the moon, which are of clear guilt due to the closure of the lotuses were overpowered by spotles sapphires, again and again at night, like scoundrels who vitiate the women in the harems being exterminated by fearless guards.

सुखिनः पुरोऽभिमुखतामुपागतैः
प्रतिमासु यत्र गृहर्त्नभित्तिषु ।
नवसङ्गमैरविभरुः प्रियाजनैः
प्रमदं त्रपाभरपराङ्मुखैरिव ॥55॥

There, pleasure seekers enjoyed happiness in the company of ladies whose images were reflected in the precious stones of the mansions and who thus were standing face to face to them eventhough actually they were shy and withdrawn in those fresh encounters.

तृणवाञ्छया मुहुरवाञ्चिताननान्
निचयेषु यत्र हरिताश्मवेश्मनाम् ।
रसनाग्रलग्निकिरणाङ्कुराञ्जनो
हरिणान् गृहीतकवलानिवैक्षत ॥56॥

In that hall, people looked upon the deers in the emerald houses which were having their faces turned downwards out of desire to have grass, and on the tip of the tongue of which were reflected the rays of the stones, as if they had taken mouthful of grasses already.

विपुलालवालभृतवारिदर्पण-
प्रतिमागतैरभिविरेजुरात्मभिः ।
यदुपान्तिकेषु दधतो महीरुहः
सपलाशराशिमिव मूलसन्ततिम् ॥57॥

Nearby, trees shone with their own body reflected in the mirror in the form of water stored in huge basins underneath as if they were holding roots having clusters of leaves.

उरगेन्द्रमूर्धरुहरत्रसंनिधे-

मुद्गरुन्नतस्य रसितैः पयोमुचः ।

अभवन् यदङ्गणभुवः समुच्छ्वस-

न्नववातवायजमणिस्थलाङ्कुराः ॥58॥

The courts of those halls became endowed with fresh sprouts of *lapiz lizuli* caused by the thunder of clouds high up in the sky, caused by the presence of the jewels seen in the hoods of serpents.

नलिनी निगूढसलिला च यत्र सा

स्थलमित्यदः पतति या सुयोधने ।

अनितात्मजप्रहसनाकुलेऽखिल-

क्षितिपक्षयागमनिमित्तां ययौ ॥59॥

In that hall, was the lotus lake, the water of which was concealed, which became instrumental in the destruction of all the kings who became perturbed at the time of the roaring laughter of Bhīmasena, when Duryodhana fell there thinking that it is firm ground.

हसितुं परेण परितः परिस्फुर-

त्करवालकोमलरुचावुपेक्षितैः ।

उदकर्षि यत्र जलशङ्कया जनै-

मुद्गरिन्द्रनीलभुवि दूरमम्बरम् ॥60॥

In that hall, some other people lifted up the tips of their clothes, just to give onlookers opportunity to laugh, in the floor, made of sapphire having the lustre of shining swords, thinking that it was water eventhough they were told that it was not so.

अभितः सदोऽय हरिपाण्डवौ रथाद्

अमलांशुमण्डलसमुल्लसत्तनु ।

अवतेरतुर्नयननन्दनौ दिवं

शशिभार्गवावुदयपर्वतादिव ॥61॥

Then Lord Kṛṣṇa and Yudhiṣṭhira descended from the chariot near the hall, with their bodies shining due to the mass of lustre

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causing delight to the eyes and looking like the Moon and the Venus coming out of the eastern mountain.

तदलक्ष्यरन्मयकुड्यमादरा-

दभिधातरीत इत इत्यथो नृपे ।

धवलाश्मरश्मिपटलाविभावित-

प्रतिहारमाविशदसौ सदः शनै ॥62॥

Thereupon, Kṛṣṇa slowly entered that assembly hall, the walls of which were made of invisible jewels, and the entrance of which could not be located due to the layer of white light rays, when King Yudhiṣṭhira prompted him saying : "This way, this way".

नवहाटकेष्टकचितं ददर्श सः

क्षितिपस्य पस्त्यमथ तत्र संसदि ।

गगनस्पृशां मणिरुचां चयेन यत्

सदनान्युदस्मयत नाकिनामिव ॥63॥

Then he saw in that hall the abode of Yudhiṣṭhira which was constructed with golden bricks and which ridiculed even the mansions of gods with its cluster of rays emitted by precious stones touching the sky.

उदयाद्रिमूर्धि युगपश्चकासतो-

रहिमांशुपूर्णशशिनोरसंभवाम् ।

रुचिमासने रुचिरधाम्नि विभ्रता-

बलधुन्यथ न्यषदतां नृपाच्युतौ ॥64॥

King Yudhiṣṭhira and Lord Kṛṣṇa, who possessed the impossible lustre of the sun and the full moon shining simultaneously on the top of the eastern mountain then sat down on two elegant thrones of huge size which were resplendent.

सुतरां सुखेन सकलक्लमछिदा

सनिदाघमङ्गमिव मातरिश्वना ।

यदुनन्दनेन तदुदन्वतः पयः

शशिनेव राजकुलमाप नन्दयुम् ॥65॥

That entire royal clan became extremely happy with Lord Kṛṣṇa who was the destroyer of all miseries, like the heated body being relieved by wind, and the water of the ocean expanding in the presense of the moon.

अनवद्यवाद्यलयगामि कोमलं

नवगीतमप्यनवगीततां दधत् ।

स्फुटसात्त्विकाङ्गिकमनृत्यदुज्ज्वलं

सविलासलासकविलासिनीजनः ॥66॥

The chorus of graceful dancing women danced brilliantly, following the beats of faultless musical instruments, in a tender manner, having novel songs, yet without any defect, and having vivid emotional appeal, and bodily movements.

सकले च तत्र नगरे हरौ गृहान्

गतवत्यकालमहमादिदेश सः ।

सततोत्सवं तदिति नूनमुन्मुदो

रभसेन विस्मृतमभून्महीभृतः ॥67॥

King Yudhiṣṭhira declared an untimely festival in that whole city on that occasion when Lord Kṛṣṇa had come to his abode. The fact that the city was always in a festival mood was forgotten by him in his haste due to his ecstasy.

हरिराकुमारमखिलाभिधानवित्

स्वजनस्य वार्तमयमन्युङ्क्त सः ।

महतीमपि श्रियमवाप्य विस्मयः

सुजनो न विस्मरति जातु किञ्चन ॥68॥

Lord Kṛṣṇa, who was omniscient enquired about the well being of all his kith and kin, beginning with children. A noble person does not forget anything even when he attains profuse prosperity.

मर्त्यलोकदुरवापमवाप्तरसोदयं

नूतनत्वमतिरक्तयानुपदं दधत् ।

श्रीपतिः पतिरसाववनेश्च परस्परं

सङ्कथामृतमनेकमसिष्वदतामुभौ ॥69॥

इति श्रीमाघभट्टविरचिते शिशुपालवधकाव्ये

श्रीकृष्णअमागमो नाम त्रयोदशः सर्गः॥13॥

Both Lord Kṛṣṇa and King Yudhiṣṭhira enjoyed the nectar of conversation with each other, unattainable for human beings, which caused immense aesthetic delight, and which was having novelty at every word due to its peculiarities.

Thus ends the thirteenth canto entitled the "Meeting with Lord Kṛṣṇa" in the poem Śiśupālavadhā written by Māghabhaṭṭa.

शिशुपालवधकाव्ये

चतुर्दशः सर्गः

तं जगाद गिरमुद्गिरिन्नवस्नेहमाहितविकासया दृशा ।

यज्ञकर्मणि मनः समादधद्वाग्विदां वरमकद्वदो नृपः ॥1॥

Yudhiṣṭhira of impeccable speech, concentrating his mind in the act of the performance of the sacrifice, spoke to him the following words, as if giving went to his deep love with his eyes wide open.

लज्जते न गदितः प्रियं परो वक्तुरेव भवति त्रपाधिका ।

ब्रीडमेति न तव प्रियंवदो ह्रीमता तु भवतैव भूयते ॥2॥

"That person to whom sweet words are spoken does not become ashamed. It is to the speaker that shame occurs the most. But in your case, he who speaks sweet words to you does not feel ashamed; It is you who become ashamed.

तोषमेति वितथस्तवैः परस्ते च तस्य सुकराः शरीरिभिः ।

अस्ति न स्तुतिवचोऽनृतं तव स्तोत्रयोग्यं न च तेन तुष्यसि ॥3॥

Other people become happy with false praises, and actually such praises are easy to get for them from people. But for you, there is no word of praise which is false. O person worthy of praise! you do not become happy with words of praise.

बह्वपि प्रियमयं तव ब्रुवन् न व्रजत्यनृतवादितां जनः ।

संभवन्ति यददोषदूषिताः सार्व सर्वगुणसम्पदस्त्वयि ॥4॥

My humble self does not become a speaker of falsehood

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Pleare employ me, who am prepared to shoulder even difficult responsibility, in any type of duties to be performed. Please do not regard me, to whom your pleasure is the real wealth, as somebody different from Arjuna.

यस्तवेह सवने न भूपतिः कर्म कर्मकरवत् करिष्यति ।

तस्य नेष्यति वपुः कबन्धतां बन्धुरेष जगतां सुदर्शनः ॥16॥

This Sudarśana wheel, which is the benefactor of all the worlds will make body of that person breft of head, who does not do his duty in this sacrifice of yours like a servant."

इत्युदीरितगिरं नृपस्त्वयि श्रेयसि स्थितवति स्थिरे मम ।

सर्वसम्पदिति शौरिमुक्तवान् उद्धहन् मुदमुदस्थित क्रतौ ॥17॥

Yudhiṣṭhira said to Lord Kṛṣṇa who spoke these words : "When you are reigning with prosperity, all my wealth is fixed in me" and he started to perform the sacrifice.

आननेन शशिनः कलां दधद् दर्शनक्षपितकामविभ्रमः

आप्नुतः स विमलैर्जलैरभूदष्टमूर्तिधरमूर्तिरष्टमी ॥18॥

Wearing the lustre of the moon with his face, having destroyed passion and anger with his vision, and having immersed in pure water, he attained the stature of Lord Śiva in his role in the sacrifice, who bore the digit of the moon on his crest, who had destroyed Kāma and who was drenched in the waters of Gaṅgā.

तस्य सांख्यपुरुषेण तुल्यतां विभ्रतः खयमकुर्वतः क्रियाः

कर्तुता तदुपलम्भतोऽभवद् वृत्तिभाजि करणे ययत्विजि ॥19॥

For him, wh was not performing any ritual by himself, agency of the sacrifice was achieved through the mental involvement when the priest performed the ritual on his behalf, just as in the case of consciousness in the Sāmkhya philosophy, devoid of any activity is endowed with agency due to the involvement with the mental faculty undergoing modification.

शब्दितामनपशब्दमुच्चैर्वाक्यलक्षणविदोऽनुवाक्यया ।

याज्यया यजनधर्मिणोऽत्यजन् द्रव्यजातमपदिश्य देवताम् ॥20॥

The officiating priests, who were adepts in the Mimāṃsā philosophy, gave away as oblation the materials, uttering the names of the concerned deities with the hymns pronounced about without any mistake, which was to accompany the act of the sacrifice.

सप्तभेदकरकल्पितस्वरं साम सामविदसङ्गमुज्जगौ ।

तत्र सूनृतगिरश्च सूरयः पुण्यमृग्यजुषमध्यगीषत ॥21॥

The Udgātā priest related to the Sāmaveda sang the same chant indicating the seven notes with hand gestures. Then scholars of true and pleasing speech chanted the Ṛk and Yajus hymns.

बद्धदर्भमयकाञ्चिदामया वीक्षितानि यजमानजायया ।

शुष्मणि प्रणयनाभिसंस्कृते तैर्हवींषि जुहुवांवभूविरै ॥22॥

The oblations, watched by the wife of the sacrificer, who had the girdle in the form of the fastened sacred Darbha grass were offered in the duly cultured fire by them.

नाञ्जसा निगदितं विभक्तिभिर्यक्तिभिश्च निखिलाभिरागमे ।

तत्र कर्मसु विपर्ययीनमन् मन्त्रमूहकुशलाः प्रयोगिणः ॥23॥

The priests, who were adepts in inferring the correct forms, made necessary modifications to the hymns, to recite them slowly with proper case endings and gender suffixes fully.

संशयाय दधतोः सरूपतां दूरभिन्नफलयोः क्रियां प्रति ।

शब्दशासनविदः समासयोर्विग्रहं व्यवससुः स्वरेण ते ॥24॥

The scholars in grammar resolved the correct dissolution of compounds on the basis their pitch, which caused doubt due to mutual resemblance, but which, when applied in the ritual were to cause totally different results.

लोलहेतिरसनाशतप्रभामण्डलेन लसता हसन्निव ।

प्राज्यमाज्यमसकृद्वषट्कृतं निर्मलीमसमलीढ पावकः ॥25॥

The fire, as if laughing with the sporting lustre of hundreds of tongues in the form of flickering flames licked the profuse and pure offerings which were presented with the incantations of 'Vaṣaṭ'.

तत्र मन्त्रपवितं हविः क्रतावश्नतो न वपुरेव केवलम् ।

वर्णसम्पदमतिस्फुटां दधन्नाम चोज्ज्वलमभूद्विर्भुजः ॥26॥

There, for the fire which had consumed the oblation sanctified by the prayers in the sacrifice, not only the body, but the name "oblation eater" (havirbhuk) also became brilliant, possessing its clear cluster of sounds.,

स्पर्शमुष्णमुचितं दधच्छिखी यद् ददाह हविरद्भुतं न तत् ।

गन्धतोऽपि हुतहव्यसंभवाद् देहिनामदहदोषमंहसाम् ॥27॥

The fact that fire, having necessary touch of heat burnt the oblation was not suprising, as he had destroyed the cluster of sins of people through smell also, coming from the offered oblations.

उन्नमन् सपदि धूम्रयन् दिशः सान्द्रतां दधदधःकृताम्बुदः ।

धामियाय दहनस्य केतनः केतयन्निव दिवौकसां प्रियम् ॥28॥

The smoke, immediately going up, converting all the directions to smoky colour, getting thick and surpassing the clouds, went up to the sky as if to convey the pleasant things to the gods.

निर्जितताखिलमहारणवौषधिस्यन्दसारममृतं ववल्भिरे ।

नाकिनः कथमपि प्रतीक्षितुं हूयमानमनले विषेहिरे ॥29॥

The gods consumed the nectar in the form of the oblation which had surpassed the essence of all the herbs of the great oceans. They somehow tolerated the waiting necessary for the nectar being offered in fire.

तत्र नित्यविहितोपहूतिषु प्रोषितेषु पतिषु द्युयोषिताम् ।

गुम्फिताः शिरसि वेणयोऽभवन् न प्रफुल्लसरुपादपस्रजः ॥30॥

There, with their husbands gone away, being always invited for the offerings, it was the hair of the divine women that were tied on their heads and not the garlands made from flowers of the wish-yielding tree.

प्राशुराशु हवनीयमत्र यत् तेन दीर्घममरत्वमध्यगुः

उद्धतानधिकमेधितौजसो दानवांश्च विबुधा विजिग्यिरे ॥31॥

The gods attained immortality because of the fact that they ate the oblation quickly there. Becoming more powerful, they also overpowered the demons.

नापचारमगन् क्वचित् क्रियाः सर्वमत्र समपादि साधनम् ।

अत्यशेरत परस्परं धियः सत्रिणां नरपतेश्च संपदः ॥32॥

Here in the sacrifice, nowhere did any ritual become defective. All the means were fully available. The intellects of the priests and the wealth of the king surpassed each other.

दक्षिणीयमधिगम्य पङ्क्तिशः पङ्क्तिपावनमथ द्विजव्रजम् ।

दक्षिणः क्षितितपतिर्व्यशिश्रणद् दक्षिणाः सदसि राजसूयकीः ॥33॥

Therefore, the liberal king, realising that the herd of the twice-born deserved due presentations, distributed the suitable rewards to them related to the Rājasūyam sacrifice in the assembly.

वारिपूर्वमखिलासु संस्क्रियालब्धशुद्धिषु धनानि बीजवत् ।

भावि विभ्रति फलं महद् द्विजक्षेत्रभूमिषु नराधिपोऽवपत् ॥34॥

The king sowed the seeds of wealth, which bore great fruits in future, in the fields consisting of the twice-born, which had been purified through proper rituals, with the accompaniment of water.

किं नु चित्रमधिवेदि भूपतिर्दक्षयन् द्विजगणानपूयत् ।

राजतः पुपुविरे विरेपसः प्राप्यतेऽपि विमलं प्रतिग्रहम् ॥35॥

What is strange in the fact that the king himself became purified in the sacrificial altar by presenting the gifts to the twice

born people, as they also became themselves purified receiving pure reward from the king who was bereft of any sin.

स स्वहस्तकृतचिह्नशासनाः पाकशासनसमानशासनः ।

आशशाङ्कतपनार्णवस्थितेर्विप्रसादकृत भूयसीर्भुवः ॥36॥

He, whose command was like that of Indra, with the decree written with his own hands, made vast areas of land under the possession of the twice-born upto the presence of the moon, the Sun and the ocean.

शुद्धमश्रुतिविरोधि विभ्रतं शास्त्रमुज्ज्वलमवर्णसंकरैः ।

पुस्तकैः सममसौ गणं मुहुर्वाच्यमानमशृणोद् द्विजन्मनाम् ॥37॥

The king listened to the names of the twice-born, who possessed knowledge which was never contradictory to the scriptures, and which was brilliant due to the non-contamination of the castes and which did not have any contamination of letters.

तत् प्रतीतमनसामुपेयुषां द्रष्टुमाह्वनमग्रजन्मनाम् ।

आतिथेयमनिवारितातिथिः कर्तुमाश्रमगुरुः स नाश्रमत् ॥38॥

He who never avoided his guests, and who was the protector of the stations of life was not at all tired of providing hospitality to Brāhmaṇas who were devoted in mind to him and who had come over to see the sacrifice.

मृग्यमाणमपि यद् दुरासदं भूरिसारमुपनीय तत् स्वयम् ।

आसतावसरकाङ्क्षिणो बहिस्तस्य रत्नमुपदीकृतं नृपाः ॥39॥

The kings waited outside, seeking opportunity to meet him, bringing by themselves such precious objects which were difficult to get even when searched and which were of great value, which they wanted to gift him.

एक एव वसु यद्ददौ नृपस्तत् समापकमलक्ष्यत क्रतोः ।

त्यागशालिनि तपःसुते ययुः सर्वपार्थिवधनान्यपि क्षयम् ॥40॥

The wealth given by a single king was such that it was

enough to be considered as the culmination of the sacrifice [as it was enough to provide gifts]. When Yudhiṣṭhira was renouncing the wealth, the wealth of all the other kings also became exhausted.

प्रीतिरस्य ददतोऽभवत् तथा येन तत्प्रियचिकीर्षवो नृपाः

स्पर्शितिरधिकमागमन् मुदं नाधिवेश्म निहितैरुपायनैः ॥41॥

For that king pleasure was generated when giving away presents so that those kings, who wanted to repay the favours received from him became happy with the presents they gave, rather than those which they kept in their treasuries.

यं लघुन्यपि लघूकृताहितः शिष्यभूतमशिषत् स कर्मणि ।

सस्पृहं नृपतिभिर्नृपोऽपरैर्गौरवेण ददृशेतरामसौ ॥42॥

That person was looked upon by other kings with eagerness and respect whom Yudhiṣṭhira, who had overpowered his enemies regarded as a disciple and assigned a duty, however small it was.

आदिकोलतुलितां प्रकम्पनैः कम्पितां मुहुर्नीदृगात्मनि ।

वाचि रोपितवतामुना महीं राजकाय विषया विलेभिरे ॥43॥

The territories were divided among the kings by him who had fixed the earth, which was formerly lifted by the great Boar, and agitated by powerful forces, in his unflinchig words.

आगताद् व्यवसितेन चेतसा सत्त्वसम्पदविकारिमानसः ।

तत्र नाभवदसौ महाहवे शान्त्रवादिव पराङ्मुखोऽर्थिनः ॥44॥

He, whose mind remained changeless due to the wealth of qualities he possessed, did not turn his face away from people who were needy and who had come with determined mind just as he did not turn away from his determined enemies.

नैक्षतार्थिनमवज्ञया मुहुर्याच्यते स्म स न कालमक्षिपत् ।

नादिताल्पमथ न व्यकथ्यत प्रतमिष्टमपि नान्वशेत सः ॥45॥

He did not look upon needy persons with contempt. When requested wealth, he did not delay in time. He never gave only

part of what was requested. He never boasted nor did he report about things given away by him.

निर्गुणोऽपि विमुखो न भूपतेर्दानशौण्डमनसः परोऽभवत् ।

वर्षुकस्य किमपः कृतोन्नतेरम्बुदस्य परिहार्यमूषरम् ॥46॥

Even persons devoid of qualities did not become unwanted so far as the king was concerned, whose mind was fixed on charity. Is a desert going to be avoided by a cloud which has come up nearby to shower water?

प्रेम तस्य न गुणेषु नाधिकं न स्म वेद न गुणान्तरं च सः ।

दिक्सया तदपि पार्यवोऽर्थिनं गुण्यगुण्य इति न व्यचारयत् ॥47॥

It was not that love was not the greatest among the qualities of that king, it was also not that he did not comprehend any other virtue. But because of his charitable inclination, he did not consider whether those desirous of gifts were having qualities or were devoid of qualities.

दर्शनानुपदमेव कामतः स्वं वनीपकजनेऽधिगच्छति ।

प्रार्थनार्थरहितं तदाभवद् दीयतामिति वचोऽतिसर्जने ॥48॥

When the needy people started receiving whatever wealth, immediately, after being seen by the king, the expression, "Please give" became something to be used in the sense of something everyone should give and not something people wanted to receive.

नानवाप्तवसुनार्थकाम्यता नाचिकित्सितगदेन रोगिणा ।

इच्छताशितुमनाशुषा च न प्रत्यगामि तदुपेयुषा सदः ॥49॥

No person coming to that assembly, desiring wealth, returned, without obtaining it; no patient returned without being treated for his disease, no one desirous of food returned without eating food.

स्वादयन् रसमनेकसंस्कृतप्राकृतैरकृतपात्रसंकैः ।

भावशुद्धिविहितैर्मुदं जनो नाटकैरिच बभार भोजनैः ॥50॥

People became pleased with food, which was both cooked

and raw, without the contamination of the respective vessels, which was properly prepared, and they relished it with their sense of tastes, as if with plays which were having both Sanskrit and Prakrit, assigned to their respective characters without any mix-up and which had their dominant words preserved pure, having the taste of Rasa.

रक्षितारमिति तत्र कर्मणा न्यस्य दुष्टदमनक्षमं हरिम् ।

अक्षतानि निरवर्तयत्तदा दानहोमयजनानि पार्थिवः ॥51॥

King Yudhiṣṭhira, after appointing Lord Kṛṣṇa, who was adept in destroying evil people, as the protector of the sacrifice, performed the act of donation, oblation and the sacrifice without any interruption.

एक एव सुसखैष सुन्वतां शौरिरित्यभिनयं वितन्वती ।

यूपमङ्गुलिमिवोदनीनमद् भूश्चयशालतुलिताङ्गुलीयकम् ॥52॥

The sacrificial ground seemed to have lifted up its finger consisting of the sacrificial post, with its Caśāla (ring of the post) appearing like ring, as if gesticulating that "this Lord Kṛṣṇa alone is the true friend of the officiating priests of the Soma sacrifice".

इत्थमत्र विततक्रमे क्रतौ वीक्ष्य धर्ममथ धर्मजन्मना ।

अर्घदानमनु चोदितो वचः सभ्यमभ्यधित शन्तनोः सुतः ॥53॥

Thus, when the sacrifice was performed with all its detailed procedure, Bhīṣma, who was prompted by Yudhiṣṭhira on the basis of the scriptures of Dharma started making the proper speech with regard to the nomination of the person to be selected for worship from the audience.

आत्मनैव गुणदोषकोविदः किं न वेत्य करणीयवस्तुषु ।

यत्तथापि न गुरुन् न पृच्छसि त्वं क्रमोऽयमिति तत्र कारणम् ॥54॥

"The fact that you did not refrain from asking the elders, is that it is the proper procedure here, even as you are an expert in discrimination between good and bad with regard to the things to be done.

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स्नातकं गुरुमभीष्टमृत्विजं संयुजा च सह मेदिनीपतिम् ।

अर्घभाज इति कीर्तयन्ति षट् ते च ते युगपदागताः सदः ॥55॥

The householder, elder, dear relative, priest, son-in-law, and the king—these six people are regarded as deserving this honour. And all of them have simultaneously come to the assembly.

शोभयन्ति परितः प्रभाविणो मन्त्रशक्तिविनिवारितापदः ।

त्वन्मुखं मुखभुवः स्वयंभुवो भूभुजश्च परलोकजिष्णवः ॥56॥

Both Brahmins who are full of vigour, who remove all calamities with their power of incantation, who are born from the face of Brahmā and who are capable of conquering the other world and kings, who are valorous, who prevent calamities through deliberations and who have conquered their enemies are adorning your sacrifice with their presence.

आभाजन्ति गुणिनः पृथक् पृथक् पार्थ! सत्कृतिमकृत्रिमाममी ।

एक एव गुणवत्तमोऽथवा पूज्य इत्ययमपीष्येते विधिः ॥57॥

O Son of Kunti, all these people deserve the unblemished honour individually or else, there is another method that the most qualified one is to be honoured.

अत्र चैष सकलेऽपि भाति मां प्रत्यशेषगुणबन्धुरर्हति ।

भूमिदेवनरदेवसङ्गमे पूर्वदेवरिपुरर्हणां हरिः ॥58॥

Here it seems to me that Lord Kṛṣṇa, the enemy of demons, who possesses all the qualities deserves the honour in this confluence of Brāhmaṇas and kings.

मर्त्यमात्रमवदीधरद्भवान् भैरवानिमित्तदैत्यदानवम् ।

अंश एष जनतातिवर्तिनो वेधसः प्रतिजनं कृतस्थितेः ॥59॥

Don't regard Kṛṣṇa who has humbled the Daityas and the Dānavas as a mere human being. He is a part of the supreme being who transcends all the worlds and is immanent in every individual.

ध्येयमेकपथि स्थितं धियं स्तुत्यमुत्तममतीतवाक्पथम् ।

आमनन्ति यमुपास्यमादराद् दूरवर्तिनमतीव योगिनः ॥60॥

[He is the person] whom yogins declare worthy to be meditated upon, yet situated outside the path of the intellect, laudable, yet transcending the range of words, worthy to be worshipped, and yet staying far away.

पद्मभूरिति सृजञ्जगद्रजः सत्त्वमच्युत इति स्थितिं नयन् ।

संहरन् हर इति श्रितस्तमस्त्रैधमेष भजति त्रिभिर्गुणैः ॥61॥

Resorting to the quality of Rajas [passion] as Lord Brahmā, creating the universe, to Satva [purity] as Lord Viṣṇu to preserve it, and to Tamas [darkness] as Lord Śiva to destroy it, he attains three modes with three qualities.

सर्वविदिनमनादिमास्थितं देहिनामनुजिघृक्षया वपुः ।

क्लेशकर्मफलभोगवर्जितं पुंविशेषममुमीश्वरं विदुः ॥62॥

People know him, who is omniscient, beginningless, yet resorting to a body for blessing people, who is devoid of all hardships, actions and their fruits, as the God himself, the supreme being.

भक्तिमन्त इह भक्तवत्सले सन्ततस्मरणरीणकल्मषाः ।

यान्ति निर्वहणमस्य संसृतिक्लेशनाटकविडम्बनाविधेः ॥63॥

People who are devoted to him who is fond of his devotees go to the denouement of the acting of the drama in the form of the miseries of the worldly life, after getting all their sins destroyed by constantly remembering him.

ग्राम्यभावमपहातुमिच्छन् योगमार्गपतितेन चेतसा ।

दुर्गमेकमपुनर्निवृत्तये यं विशन्ति वशिनं विमोक्षवः ॥64॥

Those desirous of liberation, anxious to give up their vulgar nature, approach him, who is difficult to be reached, and who has mastered himself, in order to attain the never-to-return stage for themselves.

आदितामजननाय देहिनामन्ततां च दधतेऽनपायिनं ।

विभ्रते भुवमधःसदाथ च ब्रह्मणोऽप्युपरि तिष्ठते नमः ॥65॥

Solutations to him! -who provides the state of beginning and end to people, who is birthless, who is destruction-less, who supports the earth from below and who is situated even above Brahmā.

केवलं दधति कर्तुवाचिनः प्रत्ययानिह न जातु कर्मणि ।

धातवः सृजतिसंहशास्तयः स्तौतिरत्र विपरीतकारकः ॥66॥

The roots "to create", "to destroy", and "to protect" accept suffixes only indicating agency in his respect and never object hood [as it is always He who creates, destroys and protects]. On the other hand, the root "to extol" is always governed by suffix indicating object and never agency in his respect [as he is always extolled and he never extols anybody else].

पूर्वमेष किल सृष्टवानपस्तासु वीर्यमनिवार्यमादधौ ।

तत्र कारणमभूद्विरण्मयं ब्रह्मणोऽसृजदसाविदं जगत् ॥67॥

He first of all created water. He put his virility to it then. And that ensuing golden egg was the cause of Lord Brahmā. This is how he created the Universe.

मत्कुणाविव पुरा परित्पवौ सिन्धुनायशयने निषेदुषः ।

गच्छतः स्म मधुकैटभौ विभोर्यस्य नैद्रसुखविघ्नतां क्षणम् ॥68॥

In the past, Madhu and Kaiṭabha, always moving about like two bugs, caused only one moment's disturbance to his sleep, who is omnipresent and who was lying on the bed of the ocean.

श्रौतमार्गसुखगानकोविदब्रह्मणट्चरणगर्भमुज्ज्वलम् ।

श्रीमुखेन्दुसविधेऽपि शोभते यस्य नासिसरसीसरोरुहम् ॥69॥

His navel-lotus, which is brilliant and which has inside it the bee in the form of Lord Brahmā who is an adept singer of the pleasant music of the scriptures shines [without any drawback] in front of the face of Goddess Lakṣmī.

सत्यवृत्तिमपि मायिनं जगद्वृद्धमप्युचितनिद्रमर्भकम् ।

जन्म बिभ्रतमजं नवं नवं यं पुराणपुरुषं प्रचक्षते॥70॥

He is truthful, yet creating illusion; is old, yet young and fond of sleep, he is unborn yet taking birth; he is new, yet the learned describe him as ancient.

स्कन्धधूननविसारिकेसरक्षिप्तसागरमहाप्लवामयम् ।

उद्धृतामिव मुहूर्तमैक्षत स्थूलनासिकवपुर्वसुन्धराम्॥71॥

This Kṛṣṇa had looked at the Earth for a moment as if it were lifted from the ocean, in his form of the great Boar, with huge nose, tossing away the vast mass of water of the ocean with his manes which were moving due to his tossing of the shoulders.

दिव्यकेसरिवपुः सुरद्विषो नैव लब्धशममायुधैरपि ।

दुर्निवारणकण्डु कोमलैर्वक्ष एष निरवापयन्नखैः ॥72॥

This Kṛṣṇa, assuming the form of the divine lion, pierced with his tender nails, the chest of the demon Hiranyākṣa, which could not be overpowered even with weapons and the itch for fight belonging to which was difficult to contain.

वरिधेरिव कराग्रवीचिभिर्दिङ्मतङ्गजमुखान्यभिघ्नतः ।

यस्य चारुनखशुक्तयः स्फुरन्मौक्तिप्रकरगर्भतां दधुः ॥73॥

The shell-like nails of Kṛṣṇa who was attacking the faces of the elephants of the directions with the tips of his hands looking like the waves of the ocean attained the state of having pearls in then [taken from the bodies of the elephants].

दीप्तिनिर्जितविरोचनादयं द्यां विरोचनसुतादभीच्छतः

आत्मभूरवरजाखिलप्रजः स्वर्पतेरवरजत्वमाययौ ॥74॥

Eventhough he is self-born and elder to all the subjects of the universe, he became the younger brother of Indra, who wanted to get the earth from the possession of Mahābalin, who surpassed even the Sun in his lustre.

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किं क्रमिष्यति किलैष वामनो यावदित्यमहसन्न दानवः ।
तावदस्य न ममौ नभस्तले लङ्घितार्कशशिमण्डलः क्रमः ॥75॥

By the time the Asura was laughing with ridicule wondering if this dwarf is going to measure with his footsteps, his footstep, which had already gone beyond the range of the Sun and the moon could not be contained in the sky.

गच्छतापि गगनाग्रमुच्चकैर्यस्य भूधरगरीयसाङ्घ्रिणा ।
क्रान्तकन्धर इवावलो वलिः स्वर्गभर्तुरगमत् सुबन्धताम् ॥76॥

Mahābalin, becoming weak as if caught in the neck by the high foot of Kṛṣṇa [in his incarnation of Vāmana], which was as heavy as a mountain, even though it was going up to the end of the sky, became easy for Indra to capture.

क्रामतोऽस्य ददृशुर्दिवौकसो दूरमूरुमलिनीलमायतम् ।
योगिन् दिव्यसरिदम्बुपद्मत्पिस्पर्धयेव यमुनौघमुत्थितम् ॥77॥

The Gods saw his long thigh, blue like a bee, when he was placing his step, as if it were the flow of River Yamunā, which had risen to the sky, due to the rivalry with the water of the heavenly Gaṅgā.

यस्पर्किं चिदपकर्तुं मक्षामः कायनिग्रहगृहीतविग्रहः ।
क्रान्तवक्त्रसदृशाकृतिं कृती राहुरिन्दुमधुनापि बाधते ॥78॥

Rāhu, the dragon who picked up quarrel with Kṛṣṇa when he had been mutilated in his body even now hurts the moon, who resembles his handsome face, knowing himself to be incapable of inflicting any harm to Kṛṣṇa himself.

संप्रदायविगमादुपेयुषीरेष नाशमविनाशिविग्रहः ।
स्मर्तुमप्रतिहतस्मृतिः श्रुतीर्दत्त इत्यभवदत्रिगोत्रजः ॥79॥

Of indestructable body and memory, he (Kṛṣṇa) became sage Dattātreya, in Atri's lineage, to remember the scriptures which were going to be destroyed due to the loss of tradition.

रेणुकातनयतामुपागतः शातितप्रचुरपत्रसंहतिः ।

लूनभूरिभुजशाखमुञ्जितच्छामयर्जुनवनं व्यधादयम् ॥80॥

Becoming the Son of Reṇukā, he rendered the forest of Arjuna trees in the form of Kārtavīrārjuna, devoid of shade, cutting its hand-like branches after destroying the profuse leaves in the form of his war-vehicles (like elephants and horses).

एष दाशरथिभूयमेत्य च ध्वंसितोद्धतदशाननामपि ।

राक्षसीमकृत रक्षितप्रजस्तेजसाधिकविभीषणां पुरीम् ॥81॥

This Kṛṣṇa, protector of his subjects, attaining the stature of Rāma, the son of Daśaratha, made the city of demons, Laṅkā, more fearsome, [having Vibhiṣaṇa, who surpassed Rāvaṇa, his brother] eventhough its ten faced naughty King Rāvaṇa himself was destroyed.

निप्रहर्तुममरेशविद्विषामर्थितः स्वयमथ स्वयंभुवा ।

संप्रति श्रयति सृनुतामयं कश्यपस्य वसुदेवरूपिणः ॥82॥

Now he has become the son of Kaśyapa in the form of Vāsudeva, being requested by Lord Brahmā himself to destroy the enemies of Indra.

तात नोदधिविलोडनं प्रति त्वद्विनाद्य वयमुत्साहामहे ।

यः सुरैरिति सुरोद्यवल्लभो बल्लवैश्च जगदे जगत्पतिः ॥83॥

He is that lord of the world, the beloved of Gods, who is addressed thus by Gods and cowherds alike : " O Lord! We are not interested in churning the ocean [churning the buttermilk] without you!"

नात्तगन्धमयधूय शत्रुभिश्छायया च शमितामरश्रमम् ।

योऽभिमानमिव वृत्रविद्विषः पारिजातमुदमूलयदिवः ॥84॥

He is that person who unrooted the Pārijāta tree, which was like the pride of Indra, from heaven, which was never smelt before by the overpowering enemies, and which had destroyed the fatigue of Gods.

यं समेत्य च ललाटलेखया मुञ्चतः सपदि शंभुविभ्रमम् ।

चण्डमारुतमिव प्रदीपवच्चेदिपस्य निरवादिलोचनम् ॥85॥

Approaching him, the third eye of Śisupāla, the King of Cedins, who bore with his forehead the resemblance with Lord Śiva, was extinguished like a lamp facing a ficree wind.

यः कोलतां क्लवतां च विभ्रद् दंष्ट्रामुदस्याशु भुजां च गुर्वीम् ।

मग्नस्य तोयापदि दुस्तरायां गोमण्डलस्योद्धरणं चकार ॥86॥

He, assuming the form of the great boar and the cowherd, raising the fang and the huge hands respectively, caused the uplift of the earth and the Lords of cows (Govardhana mountain) which were submerged in the disaster in the form of water, which was difficult to cross.

धन्योऽसि यस्त हरिरेष समक्ष एव दूरादपि क्रतुषु यज्वभिरिज्यते यः ।

दत्तार्घमत्रभवते भुवनेषु यावत् संसारमण्डलमवाप्नुहि साधुवादम् ॥87॥

You are really blessed since Lord Kṛṣṇa, who is worshipped even from a distance by sacrificers, is right in front of you. Receive greetings of appreciation till the end of the universe, from the world, after giving him the place of honour.

भीष्मोक्तं तदिति वचो निशम्य सम्यक्

साम्राज्यश्रियमय विभ्रता नृपेण ।

दत्तेऽर्घ्ये महति महीभृतां पुरोऽपि

त्रैलोक्ये मधुभिदभूदनर्घ एव ॥88॥

इति श्रीमाघभट्टविराचिते शिशुपालवधे महाकाव्ये

कृष्णार्घदानो नाम चतुर्दशः सर्गः ॥14॥

Lord Kṛṣṇa, the destroyer of Madhu remained inestimable in the entire three worlds eventhough worship was rendered to him in front of all the kings by Yudhiṣṭhira who had attained the characteristic lustre of the emperor, in his response to these words spoken by Bhīṣma.

Here ends the fourteenth canto entitled 'the bestowal of worship on Śrī Kṛṣṇa' in the poem Śisupālavadhā composed by Māghabhaṭṭa.

शिशुपालवधकाव्ये

पञ्चदशः सर्गः

अथ तत्र पाण्डुतनयेन सदसि विहितं मधुद्विषः ।

मानसमहत न चेदिपतिः परवृद्धिमत्सरि मनो हि मानिनाम् ॥1॥

Then, Śiśupāla, the king of Cedins could not tolerate the honor accorded to Kṛṣṇa in the assembly by Yudhiṣṭhira. Indeed, the minds of proud people are intolerant of the rise of other persons.

पुर एव शाङ्गिणि सवैरमथ पुनरमुं तदर्चया ।

मन्युरभजदवगाढतरः समदोषकाल इव देहिनं ज्वरः ॥2॥

More intense anger grasped him, who was inimical to Lord Kṛṣṇa even before, because of the honour accorded to him, like fever gripping a person due to the non-observance of the appropriate life style in relation to time.

अभितर्जयन्निवसमस्तनृपगणमसावचकम्पयत्

लोलमुकुटमणिरश्मि शनैरशनैः प्रकम्पितजगत्त्रयं शिरः ॥3॥

As if threatening the entire clan of kings, he slowly tossed his head, which had made the entire three worlds tremble, with the rays of his crest-jewels becoming unsteady.

स वमन् रुषासु घनघर्मविगलदुरुगुण्मण्डलः ।

खेदजलकणकरालकरो निरभात् प्रभिन्न इव कुञ्जरस्त्रिधा ॥4॥

Shedding tears of fury, with heat which affected his large cheeks, and with his hands becoming terrible with sweat, he shone like an elephant afflicted with rut generating sweat in the three

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शिशुपालवधकाव्ये

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places of eyes, cheeks and hands.

सनिकामधर्मितमभीक्ष्णमधुवदवधूतराजकः

क्षिप्तबलजलबिन्दु वपुः प्रलयार्णवोत्थित इवादिसूकरः ॥5॥

Scorning the assemblage of the kings, he tossed his body forcibly, which was full of sweat, like the primeval boar, rising from the waters of the deluge tossing his body of the drops of water.

क्षणमश्लिषद्

घटितशैलशिखरकठिनांसमण्डलः ।

स्तम्भमपहितविधूनिमसावधिकावधूनितसमस्तसंसदम् ॥6॥

He hit the pillar for a moment, making it tremble, causing a tremor to the entire assembly, with his shoulder as hard as the peak of a dense mountain.

कनकाङ्गदद्युतिभिरस्य

गमितमरुचत्

पिशङ्गताम् ।

क्रोधमयशिखिशिखापटलैः परितः परीतमिव बाहुमण्डलम् ॥7॥

The circle of his hands, rendered yellowish by the golden lustre of the bracelet worn on the upper arm, shone as if surrounded by the multitude of flames of the fire of anger.

कृतसंनिधानमिव तस्य पुनरपि तृतीयचक्षुषा ।

क्रूरमजनि कुटिलभ्रु गुरुभ्रुकुटीकठोरितललाटमाननम् ॥8॥

His face, characterised by the forehead looking menacing due to the intense knitting of his eyebrows appeared as if accompanied again by his third eye.

अतिरक्तभावमुपगम्य

कृतमतिरमुष्य

साहसे ।

दृष्टिरणितभयासिलतामवलम्बते स्म समया सखीमिव ॥9॥

His glance, attaining an extreme state, being determined in adventure and neglecting fear, rested on the sword, as if on a friend.

करकुङ्मले ननिजमूरुमु रुतरनगाश्मकर्कशम् ।

त्रस्तचपलवलमानजनश्रुतभीमनादमयमाहतोच्चकैः ॥10॥

He beat loudly his thighs, which were as hard as the rock of a mountain, with his hand buds with terrible sound heard by frightened people who were moving about in fear.

इति चुक्रुधे भृशमनेन ननु महदवाप्य विप्रियम् ।

याति विकृतिमपि संवृतिमत् किमु यन्निसर्गनिरवग्रहं मनः ॥11॥

Thus, he was so much angry. Definitely, the mind, which is devoid of control, becomes greatly afflicted on attaining displeasure even when its nature is controlled.

प धामं शरीरजविकारकृतमुकुलवन्धामव्यशी ।

भाविकलहफलयोगमसौ वचनेन कोपकुसुमं व्यचीकसत् ॥12॥

Fearless as he was, he unfolded the flower of wrath, which was budding due to the emotions of the body and having fruit in future in the form of an impending quarrel.

ध्वनयन् सभामथ सनीरघनरवगभीरवागभीः ।

वाचमवददिति रोषवशामतिनिष्ठुरस्फुटतराक्षरामसौ ॥13॥

Fearless as he was, he spoke these words with great clarity of syllables due to intense anger, making his words echo through the assembly, with the sound of the thunder of a cloud.

ननु सर्व एव समवेक्ष्य कमपि गुणमेति पूज्यताम् ।

सर्वगुणविरहितस्य हरेः परिपूजगा कुरुनेन्द्र को गुणः ॥14॥

"Now, everybody becomes an object of honour after some quality belonging to him is observed. O king of Kurus, what good is to come with the worship of Kṛṣṇa who is totally devoid of any quality?

न महानयं न च विभर्ति गुणसमतया प्रधानताम् ।

स्वस्य कथयति चिराय पृथग्जनतां जगत्यनभिमानितां दधत् ॥15॥

He is not great, nor does he possess any importance due to the possession of qualities equal to other important people. Indeed, the lack of self-esteem in one indicates one's own inferiority.

रहितं कलाभिरखिलाभिरकृतरसभावसंविदम् ।

क्षेत्रविदमपदिशन्ति जनाः पुरबाह्वमेनमगतं विदग्धताम् ॥16॥

People dub him as an uncivilized farmer, who does not have any taste for art, who does not have any idea of emotional and aesthetic states and who has no dexterity.

अतिभूयसापि सुकृतेन दुरुप्रचर एष शक्यते ।

भक्तिशुचिभिरुपचारपरैरपि न ग्रहीतुमभियोगिभिर्नृभिः ॥17॥

He is not capable of being reconciled by people who are pure with devotion, and are engaged in worship as he is not easily worshipped even with great and good deeds.

ब्रजति स्वतामनुचितोऽपि सविनयमुपासितो जनैः

नित्यमपरिचितचित्ततया पर एव सर्वजगतस्तथाप्ययम् ॥18॥

Eventhough he is not worthy, he becomes a part of the relatives of people. Eventhough he is worshipped by people without knowing his mental state, he is really an enemy of the entire world. [Eventhough he is not known, he becomes a part of the self of everyone. Since he is constantly unattached in his mind, he is always beyond the realm of the material world.]

उपकारिणं निरुपकारमनरिमरिमप्रियं प्रियम् ।

साधुमितरमबुधं बुधमित्यविशेषतः सततमेष पश्यति ॥19॥

He constantly regards the benefactor and the non-benefactor, non-enemy and the enemy, the scholar and the ignorant in the same manner, without any distinction.

उपकारकस्य दधतोऽपि बहुगुणतया प्रधानताम् ।

दुःखमयमनिशमाप्तवतो न परस्य किञ्चिदुपकर्तुमिच्छति ॥20॥

He does not want to do any help to even to trusted people, who became prominent due to qualities, even when they become afflicted by some pain. [The Puruṣa, pure consciousness, does not in any way become the agency of action of Pradhāna, the evolutes of Prakṛti, dominated by three Guṇas, even when the latter

is afflicted by pain].

स्वयमक्रियाः कुटिलमेष तृणमपि विधातुमक्षमः ।

भोक्तुमविरतमलज्जतया फलमीहते परकृतस्य कर्मणः ॥21॥

This follow desires to enjoy the fruit of other people without any shame eventhough he is not able to bend even a grass by himself [This Lord desires to enjoy the result of the act done by the intellect eventhough by himself, he is totally devoid of action and not capable of even bending grass].

य इमं समाश्रयति कश्चिद् उदयविपदोर्निराकुलम् ।

तस्य भवति जगतीह कुतः पुनरुद्भवो विकरणतत्त्वमेयुषः ॥22॥

Where can be rebirth for him at the time of death in this world, who relies on him who is not at all concerned about his rise and fall [There is no rebirth for that person who relies on Kṛṣṇa who is equally detachcd to rise and fall].

गुणवन्तमप्ययमपास्यजनमखिलमव्यवस्थितैः ।

याति सुचिरमतिबालतया धृतिमेक एव परिवारितो जडैः ॥23॥

He attains happiness also, being surrounded by dull people, due to his unsteady character even after abandoning people having all qualties.

सुकृतोऽपि सेवकजनस्य बहुदिवसखिन्नचेतसः ।

सर्वजनविहितनिर्विदयं सकृदेव दर्शनमुपैति कस्यचित् ॥24॥

Making all people disillusioned, he gives his vision only once for the people, who serve him, who are beneficent to him and who have caused fatigue to their minds for several days. [He revelals himself to only some of his devotees, who have exhausted themselves with prolonged meditation, after making people despondent].

स्वजने सखिष्वनुगतेषु नियतमनुरागवत्स्वपि ।

स्नेहममृदुहृदयः क्षपयन् निरपेक्ष एष समुपैति निर्वृतिम् ॥25॥

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Being hard hearted and detached, he derives pleasure by destroying attachment in his own people, friends and followers even when they love him. [He makes people close to him attain salvation by destroying the bond of attachment in them].

क्षणमेष राजसतयैव जगदुदयदर्शितोद्यतिः ।

सत्त्वहितकृतमतिः सहसा तमसा विनाशयति सर्वमावृतः ॥26॥

Having shown his enterprise for the benefit of the world, for a moment, because of his energetic nature, he destroys everything, being surrounded by darkness and being determined to inflict harm [Comprised of three aspects, he creates the world due to his Rājasa quality, he is determined to protect everything because of his Sātvika nature, and destroys everything, being surrounded by Tāmāsa quality, respectively in his manifestation as Brahma, Viṣṇu and Śiva]

अभिहन्यते यदभिहन्ति परितपति यच्च तप्यते ।

नास्य भवति वचनीयमिदं चपलात्मिका प्रकृतिरेव हीदृशी ॥27॥

If he is beaten up by others and if he beats them up, and if he afflicts others and is afflicted by them, it is not a fault of his since his very nature is fickle like this. [There is no fault attached to him, being the Supreme soul if he is the agent or object of action because these are only aspects of Prakṛti the matter and not of Puruṣa the soul].

अतिसत्त्वयुक्त इति पुंभिरयमतिशयेन वर्ण्यते ।

सूक्ष्ममतिभिरथ चापगते समुपैति नाल्पमपि सत्त्वसङ्करम् ॥28॥

He is described with great exaggeration by people of intellect that he possesses great courage. But when one takes up a bow against him, he does not show a bit of valour. [He is described by great Yogins in deep meditation as possessing Sātvika quality, but when He is realised in Nirvikalpa meditation, he is revealed as devoid of even Sātvika quality].

प्रलयं परस्य महतोऽपि सततमिह निःसुखे गुणः ।

यान्ति जगदपि सदोषमदः स्वरुचैव पश्यति गुणान् द्विषन्नयम् ॥29॥

The qualities of another person, even when he is great, attain dissolution in him, who is devoid of happiness. He hates good qualities, but looks upon the entire world as having blemishes due to his own taste [In him, who is the supreme soul, who is devoid of pleasure, the qualities of intellect and the principle of Mahat get dissolved. He hates the qualities of Satva, Rajas and Tamas and regards Prakṛti as defective].

क्षितिपीठमस्थसि निमग्नमुदहरत यः परः पुमान् ।

एष किल स इति कैरुधैरभिधीयमानमपि तत्प्रतीयते ॥30॥

Even stupid people know it to be not true when it is stated that this is that supreme being who uplifted the pedestal of earth submerged in water. [Fools are not able to understand even when it is explained that Kṛṣṇa is identical with the supreme being who had uplifted the earth from water].

नरसिंहमूर्तिरयमेव

दितिसुतमदारयन्नखैः ।

आप्तजनवचनमेतदपि प्रतिपत्तुमोमिति जनोऽयमर्हति ॥31॥

These people here have to acknowledge that it is so when the trustworthy people testify that Kṛṣṇa is the same person who split the demon Hiranyakaśipu, assuming the form of the man lion, with his nail [It is only the worthy people who deserve to realize the testimony of trustworthy people that He is the Lord who had destroyed Hiranyakaśipu's body with his nails].

अपहाय तुङ्गमपि मानमुचितमवलम्बय नीचताम् ।

स्वार्थकरणपदुरेष पुरा बलिना परेण सह संप्रयुज्यते ॥32॥

After abandoning his pride, which was even exalted, and resorting to his low nature, this person, adept in furthering selfish interests, came into contact with Balin, who was his enemy [He came into contact with Mahābalin, out of regard for the interest of Indra, his relative].

क्रमते नभो रभसयैव विरचयति विश्वरूपताम् ।

सर्वमतिशयगतं कुरुते स्फुटमिन्द्रजालमिदमेष मायया ॥33॥

He goes up in the sky all on a sudden, creates cosmic form for himself, makes everything reach climatic stage. Definitely, all this is mere magic caused by his power to create illusion.

किल रावणारिरयमेव किमिदमियदेव कथ्यते ।

सत्त्वमर्तिबलमधिष्ठुति यत्तदशेषमेष इति धृष्टमुच्यताम् ॥34॥

Why should this much alone be stated that he is the enemy of Rāvaṇa? Let it be declared uninhibitedly that he is the being of overwhelming strength and prowess!

चलतैष पादयुगलेन गुरु शकटमीषदस्पृशत् ।

दैवकलितमथ चोदलसद् दलितोरुभाण्डयमात्मनैव तत् ॥35॥

He touched slightly the heavy cart [Śakaṭāsura] with his feet which were moving and the cart, with all its heavy load [of curd, ghee and pot] disintegrated by itself by the will of fate. [such indeed is his divine power!].

स्नुवतामुना स्तनयुगेन जनितजननीजनादरा ।

स्त्रीति सदयमविधाय मनस्तदकारि साधु यदघानि पूतना ॥36॥

Definitely, an improper thing was done by him in that Pūtānā, with her breast oozing milk, having shown motherly love to him, was killed by him without taking into consideration that she is a woman.

अभनक् तरु कथमिवैष कृतधरणिरिङ्गणः क्षणात् ।

बाह्मिदमपि न बालकृतं ननु देवताविधिरयं विजृम्भते ॥37॥

How did he break instantly two trees when moving about in the ground? Indeed, this is also not the deed of a child. Definitely it must be the deed of a God at work.

विहरन् वने विजन एव महति दधदेश गोपताम् ।

नाम जगति मधुसूदन इत्यगमद्वतेन मधुना महीयसा ॥38॥

Becoming a cowherd, he wandered in the deserted forest and got the name Madhusūdana, the killer of the demon Madhu, simply because he destroyed some bees [which are also called Madhu]. [He actually got the appellation Madhusūdana because he killed the huge demon Madhu].

अविमृश्य

गोवधसमुत्थमयमजममीमरदुषा ।

रिष्टमुष्णु समुपोढमदं यदसौ किलासुर इति प्रमार्ष्टि यत् ॥39॥

If he conceals the actual ox, which was lascivious by the side of a cow, saying that it was really a demon, it is only due to the fact that he had killed it angrily, without considering that it was only an ox. [Actually Kṛṣṇa had killed only a demon assuming the shape of an ox].

मुखकन्दरान्तरगतोऽपि

विकटदशनेन

केशिना ।

नास्य सपदि यदखादि भुजस्तदहो तिरश्चि सहजैव मूढता ॥40॥

If the horse Keśin had not bitten his hand which had entered into his mouth cavity, who had uneven teeth, it was indeed due to the fact that stupidity is quite natural for animals.

यदुदस्य बाहुमयमेकमभृत गिरिमठनुतं न तत् ।

भूरिसलिलमविषह्यमियं जलदे विमुञ्चति गवां सभाग्यता ॥41॥

If is not at all a matter of surprise that he held the Govardhana mountain lifting a single hand, when the cloud was releasing profuse and unbearable water. It was simply because of the luck of the cows. [Was it really an amazing feat to boast about?]

किमिवात्र

चित्रमयमन्नमचलमहकल्पितं

यदि ।

प्राश निखिलमखिलेऽपि जगत्युदरं गते बहुभुजोऽस्य न व्यथा ॥42॥

What miracle is there if he ate the food made for the festival of the mountain? There was no trouble for him, glutton as he was, when the whole world went into his belly.

अमुना करेण पृथुदन्तमुसलमुदपाटि दन्तिनः ।

तेन यदवधि स एव पुनर्बलशालिनां क इव तत्र विस्मयः ॥43॥

What is there astonishing for strong people if he had really plucked the huge petal-like tusks of the elephant Kuvalayāpīḍa and if it was killed by that act?

शिशुरेव शिक्षित नियुद्धकरणमकृतक्रियःस्वयम् ।

मल्लमलघुकठिनांसतटं व्यवधीद्यदेव तददृष्टकारितम् ॥44॥

If he had killed the wrestler cāṇūra who was trained in wrestling and whose shoulders were heavy, and that too in his childhood, that was just a stroke of destiny.

यदयुध्यमानमपि सन्तमुपहितसुरौघसाध्वसम् ।

कंसमभियमयमभ्यभवत् समुदा जनेन तदपि प्रशंस्यते ॥45॥

Jubilant people praise even the fact that he overpowered Kāṁsa who was not offering any fight, who had terrorised the Gods and who was totally fearless."

इति निन्दितुं कृतधियापि वचनमुना यदादे ।

स्तोतुमनिशमुचितस्य परैः स्तुतिरेव सा मधुनिघातिनोऽभवत् ॥46॥

The words thus spoken by Śiśupāla intended to ridicule Lord Kṛṣṇa became actual praise for him who deserved to be praised at all times.

यदुचाच दुष्टमतिरेष परिविवदिषुर्मुद्विषम् ।

द्वयर्थमपि सदसि चेदिपतेस्तदतोऽपरघगणनामगाद्वचः ॥47॥

What was thus spoken in the assembly by Śiśupāla, who wanted to insult Kṛṣṇa, constituted offence to be reckoned, even though it possessed double meaning [one deriding Kṛṣṇa and the other praising].

कटुनापि चैद्यवचनैर्न विकृतिमगमन्न माधवः

सत्यनियतवचसं वचसः सुजनं जनाश्चलयितुं क ईशते ॥48॥

However, Lord Kṛṣṇa was not at all disturbed by the words of Śiśupāla even though they were bitter. Who can distract a good person bound by truth from his avowed position?

[Kṛṣṇa had promised Śiśupāla's mother that he will pardon a hundred offences committed by him].

न च तं तदेपि शपमानमपि यदुनृपाः प्रचुक्रधुः ।

शौरिसमयनिगृहीतधियः प्रभुचित्तमेव हि जनोऽनुवर्तते ॥49॥

The kings of the Yadu clan also did not show their anger to Śiśupāla even though he was cursing Kṛṣṇa like this, with their mind controlled by the vow of Lord Kṛṣṇa. People, as is wont, follow only the minds of their lords.

विहितागसो

मुहुरलङ्घ्यनिजवचनदामसंयतः ।

तस्य कतिथ इति तत्प्रथमं मनसा समाख्यदपराधमच्युतः ॥50॥

Lord Kṛṣṇa, being bound by the string of his own unbreakable vow mentally counted the offences committed by Śiśupāla who had sinned.

स्मृतिवर्त्म तस्य न समस्तमपकृतमियाय विदिषः ।

स्मर्तुमधिगतगुणस्मरणाः न दोषमखिलं खलूत्तमाः ॥51॥

However, none of these insults heaped on him by the enemy entered the path of his mind. Noble people, accustomed to remember only good qualities are not adepts in remembering the bad qualities of people.

नृपतावाधिक्षिपति शौरिमथ सुरसरित्सुतो वचः ।

स्माह चलयति भुवं मरुति क्षुभितस्य नादमनुकुर्वदम्बुधेः ॥52॥

When King Śiśupāla was insulting Kṛṣṇa, Bhīṣma, the son of Gaṅgā spoke the following in the sound of the agitated ocean when the wind was making the earth tremble.

विहितं मयाद्य सदसीदमपमृषितमच्युतार्चनम् ।

यस्य नमयतु स चापमयं चरणः कृतः शिरसि सर्वभूभृताम् ॥53॥

“Let him make his bow ready who is not ready to tolerate the honour being accorded to Kṛṣṇa in this assembly. This foot is placed on the crest of all [such Kings]”

इति भीष्मभाषितवचोर्धमधिगतवतामिव क्षणात् ।

क्षोभमगमदतिमात्रमथो शिशुपालपक्ष्यपृथिवीभृतां गणः ॥54॥

Thereupon, all the kings favouring Śiśupāla became intensely agitated as if they had experienced the action hinted by Bhīṣma.

शितितारकानुमितताम् नयनमरुणीकृतं क्रुधा ।

बाणवदनमुददीपि भिये जगतः सकीलमिव सूर्यमण्डलम् ॥55॥

The face of Bāṇāsura, with the redness of his eyes inferred by dark pupils, was flamed up like the circular orb of the Sun characterised by the sunspot, causing fear to the world.

अनिशान्तवैरदहेनेन

विरहितवतान्तरार्द्रताम् ।

कोपमरुदभिहतेन भृशं नरकात्मजेन तरुणेव जज्वले ॥56॥

Hayagrīva, the son of Narakāsura also, whose fire of enemy had not subdued, who was totally devoid of any soft feeling inside and who was struck by the wind of anger also flared up like a dry tree in which fire had not been extinguished and which was fanned by the wind.

अभिधित्सतः किमपि राहुवदनविकृतं व्यभाव्यत ।

ग्रस्तशशधरमिवोपलसत्सितदन्तपङ्क्ति मुखमुत्तमौजसः ॥57॥

The face of King Uttamojas, king of the Pāṇcālas, terrible like the face of Rāhu, who had devoured the moon, with the row of teeth shining forth, appeared as if keen on saying something.

प्रविदारितारुणतरोग्रनयनकुसुमोज्ज्वलः

स्फुरन् ।

प्रातरहिमकरताम्ररुचिर्विषविद्रुमोऽपर इवाभवद् द्रुमः ॥58॥

King Druma, brilliant with flowers in the form of fierce eyes which were ruddy and expanded, characterised by the red glow of the morning sun, appeared like another poisonous Druma tree.

कुपिताकृतिं प्रथममेव हसितमशनैरसूचयत् ।
 क्रुद्धमशनदलिताद्रितटध्वनि दन्तवक्रमरिचक्रभीषणम् ॥59॥

The laughter of Dantavakra, whose sound was that of the slope of a mountain split by a thunderbolt, and who was infuriated to the core, indicated his identity in the first instance itself.

प्रतिधः कुतोऽपि समुपेत्य नरपतिगणं समाश्रयत् ।
 जामिहरणजनितोऽजनितोऽनुशयः समुदाचार निज एव रुक्मिणः ॥60॥

Anger entered into the minds of the herds of kings without any reason. In the case of Rukmin, the sorrow caused by the carrying off of his sister manifested quite naturally.

चरणेन हन्ति सुवलः स्म शिथिलितमहीध्रबन्धनाम् ।
 तीतरलजलराशिजलामवभुग्नभोगिफणमण्डलां भुवम् ॥61॥

The king of Gāndhāra hit the earth with his feet, causing the lock of the mountain tremble, waters of the oceans shaky on the banks and the hoods of the serpent Ananta becoming bent.

रुषितेषु राजसु तथापि रथचरणपाणिपूजया ।
 चित्तकलितकलहागमनो मुदमाहवृतिः सुहृदिवाधिकां दधौ ॥62॥

Āhvṛti, however, became extremely happy like a friend, thinking about the advent of a fight, even as other kings were angry due to the honour being accorded to Kṛṣṇa.

गुरुकोपरुद्धपदमापदसितयवनस्य रौद्रताम् ।
 व्यात्तमशितुमिव सर्वजगद् विकरालमास्यकुहरं विवक्षतः ॥63॥

The face cavity of Kālayavana, who desired to speak, which was obstructed in the speech because of intense rage, being expanded and hot, as if trying to devour the whole world, reached great fury.

विवृद्धोरुबाहुपरिधेन सरभसपदं निपित्सता ।
 हन्तुमखिलनृपतीन् वसुना वसनेविलम्बिनि निजे विचस्त्रले ॥64॥

King Vasu, with the outstretched hands themselves becoming weapons, being ready to pound all the kings with his hurried steps, faltered on his own cloth, which was slipping down.

इति तत्तदा विकृतरूपमभजद्विभिन्नचेतसम् ।

मारबलमिव भयङ्करतां हरिबोधिसत्त्वमभि राजमण्डलम् ॥65॥

Those kings facing Buddha in the form of Lord Kṛṣṇa, who was impassive, attained a terrible form like the force of Cupid.

रभसादुदस्युरथ

युद्धमनुचितभियोऽभिलाषुकाः

सान्द्रमुकुटकिरणोच्छलितस्फटिकांशवः सपदि मेदिनीभृतः ॥66॥

Thereupon, in that Assembly, the kings [owing allegiance to Śiśupāla] who were desirous of fight, and who were not accustomed to fear, stood up, with the rays of the crystals of the hall intensified by the rays emitting from the crowns worn by them.

स्फुरमाणनेत्रकुसुमोष्ठदलमभृत

भूभृदङ्घ्रियैः ।

धूतपृथुभुजलतं चलितैर्द्रुतवातवानवनविभ्रमं सदः ॥67॥

That assembly attained the grace of the forest tossed by the fast-blowing winds, with the trees in the form of moving kings, with the petals of flowers in the form of trembling eyes and creepers in the form of tossing hefty hands.

हरिमप्यमंसत तृणाय कुरुपतिमजीगणत्र वा ।

मानसुलितभुवनत्रितयाः सरितः सुतादविभयुर्न भूभुजः ॥68॥

Those kings, who looked down upon the earth with haughtiness, regarded even Lord Kṛṣṇa as insignificant as grass. They did not count Yudhiṣṭhira, either; nor were they scared of Bhīṣma.

गुरु निःश्वसन्नथ

विलोलसदवशुवपुर्वचोविषम् ।

कीर्णदशनकिरणाग्निकणः फणवानिवेति विससर्ज चेदिषः ॥69॥

Thereupon, Śiśupāla, sighing deeply, with his body becoming hot and shaky, scattering particles of fire in the form of the rays of his teeth, discharged poison like a serpent through his words.

किमहो नृपाः समममीभिरुपपतिसुतैर्न पञ्चभिः
वध्यमभिहथ भुजिष्यममुं सह चानया स्थविरराजकन्यया ॥70॥

"Ah kings! why don't you kill this slave who deserves death, along with these five bastards and Bhīṣma, this effeminate old guy!

विदतुर्यमुत्तममशेषपरिषदि नदीजधर्मजौ ।
यातु निकषमधियुद्धमसौ वचनेन किं भवति साध्वसाधु वा ॥71॥

Let this Kṛṣṇa, whom both Bhīṣma and Yudhiṣṭhira regard to be venerable in the whole assembly, go to the touchstone of battle. What is proven to be valid or invalid through mere speech?

अचिरान्मया सह गतस्य समरमुरगारिलक्ष्मणः ।
तीक्ष्णविशिखमुखपीतमसुक् पततां गणैः पिबतु साकमुर्वरा ॥72॥

Let the earth shortly drink the blood tasted by the tip of the sharp arrow of Kṛṣṇa [whose symbol is Garuḍa], who has entered into fight with me, along with the herds of birds."

अभिधाय रूक्षमिति मा स्म गम इति पृथसुतेरिताम् ।
वाचमनुनयपरां स ततः सहसावगण्य निरियाय संसदः ॥73॥

After speaking these provocative words, he got up and left the assembly totally ignoring the conciliatory words of Yudhiṣṭhira not to go.

गृहमागताय कृपया च कथमपि निसर्गदक्षिणः ।
क्षान्तिमहितमनसो जननीस्वसुरात्मजाय चुकुपुर्न पाण्डवाः ॥74॥

Out of mercy, the Pāṇḍavas, who were benevolent by nature and whose minds were filled with patience did not show any anger to Śiśupāla, the son of sister of their mother, who had come to their own house.

चलितं ततोऽनभिहतेच्छमवनिपतियज्ञभूमितः ।
तूर्णमथ ययुमिवानुययुर्दमघोषसूनुमवनीशसूनवः ॥75॥

Thereupon, all those kings who were his followers immediately

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followed him who had come out of the sacrificial ground of King Yudhiṣṭhira, like princes following the sacrificial horse, released from the sacrificial ground.

विशिखान्तराण्यतिपपात सपदि जवनैः स वाजिभिः ।

द्रष्टुमलघुरभसापतिता वनिताश्चकार न सकामचेतसः ॥76॥

He rapidly overtook many other chariots with his fast-moving horses and therefore did not allow the women who had come to see him with great curiosity, to have their wishes fulfilled.

क्षणमीक्षितः पथि जनेन किमिदमिति जल्पता मिथः ।

प्राप्य शिविरमविशङ्किमनाः समनीनहद् दुतमनीकिनीमसौ ॥77॥

Being noticed for a moment by the people in the road asking to each other as to what it was all about, he reached his tent and prepared his army immediately for war.

त्वरमाणाशङ्घिकसवे गवदनपवनाभिपूरितः ।

शैलकटकतटभिन्नरवः प्रणनाद सांनहनिकोऽस्य वारिजः ॥78॥

His conch of war, which was filled with the wind from the mouth of his conch blower quickly, sounded loudly, the sound of which came to be split on the slopes of the mountains.

जगदन्तकालसमवे तविषादविषामे रितारवम् ।

धीरनिजरवविलीनगुरुप्रतिशब्दमस्य रणतूग्रमावधि ॥79॥

Then his battle drum was sounded, the sound of which was similar to the terrible thunder made by the clashes of the clouds, marking the destruction of the earth, and which submerged in its deep bass its own echo.

सहसा च संभ्रमविलोलसकलजनतासमाकुलम् ।

स्थानमगमदथ तत्परितश्चलितोऽुमण्डलनभस्तलोपमाम् ॥80॥

The place where he stood, which was full of people suddenly moving in different directions resembled the sky with stars moving around.

दधतो भयानकतरत्वमुपगतवतः समानताम् ।

धूमपटलपिहितस्य गिरेः समवर्मयन् सपदि मेदिनीभृतः ॥81॥

Suddenly, the kings allied to him also looking terrible like a mountain, concealed by a large of smoke, covered themselves with armours.

परिमोहिणा परिजनेन कथमपि चिरादुपाहृतम् ।

वर्म करतलयुगेन बृहत् तनुचूर्णपिषमपिषदुषा परः ॥82॥

Another person angrily pounded into powder with both his hands the armour which was brought to him by his confused attendant who took some more time.

रणसंमदोदयविकासिबलकलकलाकुलीकृते ।

शारिमतरदधिरोपयितुं द्विरे मदश्च्युति जनः कथञ्चन ॥83॥

People somehow managed to fasten the seats on the elephant which was secreting rut, being agitated by the commotion of the forces which arose and expanded due to the pressure of war.

परितश्च धौतमुखरुक्मविलसदहिमांशुमण्डलाः ।

तेनुरतनुवपुषः पृथिवीं स्फुटलक्ष्यतेजस इवात्मजाः श्रियः ॥84॥

The horses [children of Goddess Lakṣmī], reflecting the image of the Sun in the polished face-shield of gold, huge in size, pervaded the ground as if having inner fire visible to everyone.

प्रथिमण्डलोद्धतपरागघनवलयमध्यवर्तिनः ।

पेतुरशनय इवाशनकैर्गुरुनिखनव्यथितजन्तवो रथाः ॥85॥

The chariots, remaining inside the clouds in the form of the thick dust raised by the rim of wheels disturbing people with their loud sound, went away, looking like thunderbolts.

दधतः शशाङ्कितशशाङ्करुचि लसदुरश्छदं वपुः ।

चक्रुरथ सह पुरन्ध्रजनैरयथासिद्धिसरकं महीमृतः ॥86॥

Therupon, the kings, with their bodies covered with tight armours, which shone like the moon with the deer inside, performed

the ritualistic drink ceremony called *sidhisaraka* that accomplishes the desired result which, however, was not accompanied by its actual meaning.

दयिताय सासवमुदस्तमपतदवसादिनः करात् ।

कांस्यमुपहितसरोजपतद्भ्रमरौघभारगुरु राजयोषितः ॥87॥

The bowl of one queen, full of liquour, heavy due to the moving bees falling on the lotus flower inside it bequeathed to her lazy husband, made of bell metal, slipped from her hand.

भृशमङ्गसादमरुणत्वमविषददृशः कपोलयोः ।

वाक्यमसकलमपास्य मदं विदधुस्तदीयगुणमात्मना शुचः ॥88॥

The woes of another woman, having unsteady eyes, who was recovering from the effects of intoxication, however, regained its nature, comprising the weakness of body, redness of cheeks and fragmented sentences.

सुदृशः समीकगमनाय युवभिरय संवभाषिरे ।

शोकपिहितगलरुद्धगिरस्तरसागतासुजलकेवलोत्तराः ॥89॥

Thereupon, the beautiful women, with their words obstructed in their throat due to sorrow, and their replies confined to sudden sprouts of tears were taken leave by their young husbands for departing to the battle.

विपुलाचलस्थलघनेन जिगमिषुभिरङ्गनाः प्रियैः ।

पीनकुचतटनिपीडदलद्वारवारणमुरसालिलिङ्गिरे ॥90॥

Damsels were tightly embraced by their loved ones ready to depart, with their chests as heavy as the expanse of earth on a large mountain, with their armour breaking in the pressure of the large breasts of their women.

न मुमोच लोचनजलानि दयितयजमङ्गलैषिणी ।

यातमवनिमवसन्नभुजान्न गलद्विवेद वलयं विलासिनी ॥91॥

One graceful lady, desirous of the victory of her loved one,

did not release her tears; nor did she realise that the bracelet from her hand had fallen down on the ground.

प्रविवत्सतः प्रियतमस्य निगङ्मिचव चक्षुरक्षिपत् ।

नीलनलिनदलदामरुचि प्रतिपादयुग्ममचिरोढसुन्दरी ॥92॥

A newly married beauty threw her glance, which had the glow of a garland made of blue lotuses, at the feet of her beloved one, as if it were the chain to lock him, who was ready to depart.

व्रजतः क्व तात वजसीति परिचयगतार्थमस्फुटम् ।

धैर्यभिनन्दितं शिशुना जननीनिर्भर्त्सनविवृद्धमन्युना ॥93॥

The words of the child, whose anger was aroused by the scolding of its mother, as to where he was going, uttered in an indistinct manner, the meaning of which was understood by familiarity, broke the courage of a person, who was preparing to leave.

शठ नाकलोकललनाभिरविरतरसं रिरंससे ।

तेन वहसि मुदमित्यवदद्रणरागिणं रमणमीर्ष्यापरा ॥94॥

"You rascal, you desire to sport with beautiful girls of heaven with unbroken pleasure. It is because of this that you are so happy". So said a lady with great jealousy to her husband who was a battle addict.

ध्रियमाणमप्यगलदसु चलति दयिते नतभ्रुवः ।

स्नेहमकृतकरसं दधतामिदमेव युक्तमतिमुग्धचेतसाम् ॥95॥

In the case of one beautiful girl of bent brows, the tears which were controlled suddenly erupted once the beloved one had gone. Indeed, this is quite natural for innocent people who bear unartificial love.

सह कज्जलेन विरराज नयनकमलाम्बुसंततिः ।

गण्डफलकमभितः सुतनोः पदवीव शोकमयकृष्णवर्त्मनः ॥96॥

The flow of tears from the lotus eye of another girl shone

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with collorium on either side of her cheeks as if it were the trace left by the fire of sorrow.

क्षणमात्ररोधि गलितेन कतिपयपदं नतभ्रुवः ।

सस्तभुजयुगगलद्वलयस्वनितं प्रतिक्षिपदिवोपशुश्रुवे ॥97॥

The sound of the bangle which had slipped away from both the hands of a damsel was heard by a person who had walked away a few steps, which obstructed him for a moment and which seemed to scold him.

अनुवर्त्स वल्लभतमस्य विगलदमलायतांशुकम् ।

भूमिनभसि रभसेन यती विरराज काचन समं महोल्कया ॥98॥

One lady, shone along with a huge comet, both following the path of her beloved husband in land and sky respectively: the former with her clean, long garment slipping down and the latter with its long pure rays of light streaming down.

समरोन्मुखे नृपगणेऽपि तदनुसरणोद्यतैकधीः ।

दीनपरिजनकृतास्रजलो न भटीजनः स्थिरमना विचल्कवे ॥99॥

The community of soldiers, who were determined in their mind, eventhough their attendants were shedding tears, did not panic at all, with their mind steadfast in following the herds of kings bent on war.

विदुषीव दर्शनममुष्य युवतिरतिदुर्लभं पुनः ।

धान्तमनिमिषमतृप्तमनाः पतिमीक्षते स्म भृशमा दृशः पथः ॥100॥

One lady looked at her husband up to the end of her range of eyes, and the mind was never satisfied, as if knowing that his sight will be difficult to obtain again.

संप्रत्युपेयाः कुशली पुनर्युधः सस्नेहमाशीरिति भर्तुरीरिता ।

सद्यः प्रसह्य दितयेन नेत्रयोः प्रत्याचक्षे गलता भटस्त्रिया ॥101॥

"Immediately, you come back unhurt from the battle", This benediction, spoken by the wife of the soldier to the husband was

suddenly interrupted by the two eyes of shedding tears as if by force.

काचित्कीर्णा रजोभिर्दिवमनुविदधौ मन्दवक्त्रेन्दुलक्ष्मी-

रश्रीकाः काश्चिदन्तर्दिश इव दधिरे दाहमुद्भ्रान्तसत्त्वाः

भ्रेमुर्वात्या इवान्याः प्रतिपदमपरा भूमिवत् कम्पमाप

प्रस्थाने पार्थिवानामशुभमिति पुरोभावि नार्यः

शशंसुः ॥102॥

इति श्रीमाघभट्टविरचिते शिशुपालवधकाव्ये

युद्धप्रस्थानं नाम पञ्चदशः सर्गः॥15॥

One lady, who was having her menstrual periods, with her moon face becoming dim, imitated the sky which was filled with mist and having the moon shining weakly. Some ladies, totally devoid of any lustre, with their vital force trembling, bore sorrow like the directions bearing wild fire, having wild animals, which were scattered everywhere in panic. Some others wandered like wild wind blowing everywhere. Another lady trembled like earth. Thus, when the kings were about to depart, the ladies foretold the impending calamity.

Thus ends the fifteenth canto entitled "The March for the battle" in the poem Śiśupālavadha composed by Māghabhaṭṭa.

शिशुपालवधकाव्ये

षोडशः सर्गः

दमघोषसुतेन कश्चन प्रतिशिष्टः प्रतिभानवानथ ।

उपगम्य हरिं सदस्यदः स्फुटभिन्नर्थमुदाहरद्वचः ॥1॥

Then, somebody commissioned by Śiśupāla who was extremely clever, went to Lord Kṛṣṇa and spoke these words which had very clear meaning.

अभिधाय तदा तदप्रियं शिशुपालोऽनुशयं परं गतः ।

भवतोऽभिनाः समीहते सरुषः कर्तुमुपेत्य माननाम् ॥2॥

Śiśupāla, speaking all those unpleasant things then, became extremely repentant and wants to approach and honour you who are furious." [Śiśupāla wants to honour his anger approaching you].

विपुलेन निपीड्य निर्दयं मुदमापातु नितान्तमुन्मनाः ।

प्रचुराधिगताङ्गनिर्वृतिं परितस्त्वां खलु विग्रहेण सः ॥3॥

Let him, who is extremely worried, attain happiness consisting of great comfort of limbs, after embracing you mercilessly with his huge body. [Let him attain happiness by tormenting you with war].

प्रणतः शिरसा करिष्यते सकलैरेत्य समं नराधिपैः ।

तव शासनमाशु भूपतिः परवानघ यतस्त्वयैव सः ॥4॥

That king will obey your orders immediately bowing his head after coming over here along with all the other kings since he has become dependant on you [That king will destroy you coming over here with all the other kings since you are his only enemy].

अधिवह्निपतङ्गतेजसो नियतस्वान्तसमर्थकर्मणः ।

तव सर्वविधेयवर्तिनः प्रणतिं विभ्रति के न भूभृतः ॥5॥

Which of the kings do not bow before you who have surpassed Fire and Sun, whose acts are appropriate for his thoughts, and whose orders are carried out by all the others.

जनतां भयशून्यधीः परैरभिभूतामवलम्बसे यतः ।

तव कृष्ण गुणास्ततो नरैरसमानस्य दधत्यगण्यताम् ॥6॥

O Kṛṣṇa, since you support people who are overcome by enemies without any fear, the qualities belonging to you who are not equalled by anybody else become uncountable. [Since you resort to the nature of a cowherd ridiculed by people with mind stupefied by fear your qualities do not become worthy of consideration].

अहितादनपत्रपल्लसन्नतिमात्रोज्झितभीरनास्तिकः ।

विनयोपहितः कुतस्त्वया सदृशोऽन्यो गुणवानविस्मयः ॥7॥

Where is anybody like you who is afraid of committing wrongs, having sufficient reservation, totally devoid of fear, having faith and humility, devoid of haughtiness, and having all qualities? [Who else is so devoid of qualities, afraid of enemies, shameless, fearless in only bowing to others, atheist, mirthless and of brutal power].

कृतगोपवधूरतेर्ध्नतो वृषमुग्रे नरकेऽपि संप्रति ।

प्रतिपत्तिरधःकृतैनसो जनताभिस्तव साधु वर्ण्यते ॥8॥

The conduct of you, who have made love to the cowherdess, killed the demon Aṛiṣṭa in the form of the bull, and never touched a sin, towards the terrible Narakāśura is described with great praise by the people. [People say that now it is proper for you, who have done sin by making love to other's ladies, and killing a cow].

विहितापचितिर्महीभुजा द्विषतामाहितसाध्वसो बलैः ।

भव सानुचरस्त्वमुच्चकैर्महतामप्युपरि क्षमाभृताम् ॥9॥

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May you become, along with your attendants, superior even to high-ranking kings, being respected by Śiśupāla and having created panic in the mind of people. [May you become a follower of many kings, along with your attendants, being defeated by Śiśupāla with fear created in you by his forces and therefore you better take shelter somewhere else, being uprooted in the city].

घनजालनिभैर्दुरासदाः परितो नागकदम्बकैस्तव ।

नगरेषु भवन्तु वीथयः परिकीर्णा वनजैर्मृगादिभिः ॥10॥

Let the streets in your cities become inaccessible, being occupied by the clusters of elephants born in forests like Mṛga, Mandra and Bhadra, which look like clusters of cows. [Let the streets in your cities, be inhibited by serpents looking like thick nets, pervaded by wild animals, after Śiśupāla has killed you].

सकलापिहितस्वपौरुषो नियतव्यापदवर्दितोदयः ।

रिपुरुन्नतधीरचेतसः सततव्याधिर्नीतिरस्तु ते ॥11॥

Let the valour be completely destroyed, disaster befall with certainty, ascension become obstructed, disease be frequent, and justice deprived for the enemy of you, who are of noble and courageous self. [Let Śiśupāla, the enemy of you, who are thoughtless, be of unconquered valour, with his disasters totally disappearing, and rise uninterrupted, with natural calamities totally absent].

विकचोत्पलचारुलोचनस्तव चैद्येन घटामुपेयुषा ।

यदुपुङ्गव! बन्धुगौरवादपि पाता ससुरो नवासवः ॥12॥

O the worthy one of the Yadus! Once you have made friendship with Śiśupāla, fresh drink with liquor, having eyes in the form of blossomed lotuses, will be enjoyed due to the regard for the kin. [O the ox among the Yadus, even if Indra is coming to rescue you out of love for kith and kin, it is not going to help you].

चलितानकदुन्दुभिः पुरः सवलस्त्वं सह सारणेन तम् ।

समितौ रभसादुपागतं सगदः संप्रतिपत्तुमर्हसि ॥13॥

You, preceded by Vasudeva and along with Balarāma, Gada and son Sāraṇa deserve to honour him who has come to the assembly with pleasure. [You deserve to encounter him in fight since he has come with pleasure for it].

समरेषु रिपून् विनिघ्नता शिशुपालेन समेत्य संप्रति ।

सुचिरं सह सर्वसात्वतैर्भव विश्वस्तविलासिनीजनः ॥14॥

After entering into a treaty with Śiśupāla, who destroys enemies in battles, be happy with all the beautiful damsels totally relieved, along with your fellow Sātvata tribe for long.]

विजितकृधमीक्षतामसौ महतां त्वा महितं महीभृताम् ।

असकृज्जितसंयतं पुरो मुदितः सप्रमदं महीपतिः ॥15॥

Let this king, becoming happy, see you in front of him, as devoid of anger, respected even by great kings, victorious in several battles, again and again and jubilant” [Let Śiśupāla see you as conquered along with your women, and bound, helplessly giving up anger, and hostile in the eyes of great kings].

इति जोषमवस्थितं द्विषः प्रणिधिं गामभिधाय सात्यकिः ।

वदति स्म वचोऽय चोदितश्चलितैकभ्रु रथाङ्गपाणिना ॥16॥

Thereupon, Sātyaki, being prompted by Lord Kṛṣṇa with the movement of one eyebrow, replied to the messenger who had remained silent after speaking these words.

मधुरं बहिरन्तरप्रियं कृतिनाऽवाचि वचस्तथा त्वया ।

सकलार्थतया विभाव्यते प्रियमन्तर्बहिरप्रियं यया ॥17॥

"Scholar as you are, you have spoken words which are outwardly sweet and inwardly bitter, in a two-pronged manner, in such away that it appears to be inwardly sweet and outwardly bitter.

अतिकोमलकतोऽन्यतः सरसाम्भोरुहवृत्तकर्कशम् ।

वहति स्फुटमेकमेव ते वचनं शाकपलाशदेश्यताम् ॥18॥

Your speech, extremely soft on oneside and hard like the wet lotus stalk on the other, simultaneously appears similar to the Śāka tree [tender outside and hard inside].

प्रकटं मृदु नाम जल्पतः परुषं सूचयतोऽर्थमन्तरा ।

शकुनादिव मार्गवर्तिभिः पुरुषादुद्विजितव्यमीदृशात् ॥19॥

People who tread the righteous path should be afraid of such persons (like you) who say pleasant things overtly and convey harsh things covertly, and who are like birds, who even while sounding soft, indicate evil things.

हरिमर्चितवान् महीपतिर्यदि राजास्तव कोऽत्र मत्सरः ।

न्यसनाय ससरौभस्य कस्तरुसूनस्य शिरस्यसूयति ॥20॥

If the king (Yudhiṣṭhira) has honoured Lord Kṛṣṇa, why should your king have any quarrel in the matter? Who will despise someone who puts a fragrant flower on his head?

सुकुमारमहो लघीयसां हृदयं तद्रतमप्रियं यतः ।

सहसैव समुद्रिरन्त्यमी जरयन्त्येष हि तन्मनीषिणः ॥21॥

The hearts of petty-minded people are small indeed, as they blurt out unpleasant things suddenly. Learned people let such things pass away unnoticed.

उपकारपरः स्वभावतः सततं सर्वजनस्य सज्जनः ।

असतामनिशं तथाप्यहो गुरुहृद्रोगकरी तदुन्नतिः ॥22॥

God people, by nature are keen on helping others always. Alas, their prosperity causes heartburns for the evil minded ones.

परितप्यत एव नोत्तमः परितप्तोऽप्यरपरः सुसंवृतः ।

परवृद्धिभिराहितव्यथः स्फुटनिर्भिन्नदुराशयोऽधमः ॥23॥

The noble person does not grieve in the prosperity of others. Ordinary people may feel grievous, but they do coceal their grief.

On the other hand, the inferior person, afflicted by the grief on seeing the prosperity of others make clear their evil ideas.

अनिराकृततापसंपदं फलहीनां सुमनोभिरुज्जिताम् ।

खलतां खलतामिवासतीं प्रतिपेद्यत कथं बुधो जनः ॥24॥

How can a learned person rely on wickedness, which has not destroyed sorrow, which is futile, which is abandoned by good people, which is bad in nature, and which is like a creeper in the sky, which cannot remove heat, which is devoid of any fruit and flower and which is unreal!"

प्रतिवाचमदत्त केशवः शपमानाय न चेदिभूभृते ।

अनुहुंकुरुते घनध्वनिं नहि गोमायुरुतानि केसरी ॥25॥

Lord Kṛṣṇa did not offer any reply to the king of Cedins [Śiśupāla] who was cursing him. Lion makes a roar of reply to the sound of the thunder and not to the howling of a jackal.

जितरोषरया महाधियः सपदि क्रोधजितो लघुर्जनः ।

विजितेन जितस्य दुर्मतेर्मतिमद्भिः सह का विरोधिता ॥26॥

People of great wisdom are those who have conquered the force of their anger. Petty minded people are conquered by their anger. Therefore how can there be any quarrel between intelligent people and an evil minded person who is already defeated by something defeated by them.

वचनैरसतां महीयसो न खलु व्येति महत्त्वमुद्धतैः ।

किमपैति रजोभिरोर्वरैरवकीर्णस्य मणेरुमहार्घता ॥27॥

The greatness of great people is not affected by the naughty words of evil-minded ones. Will the precious nature of the jewel be destroyed if it is covered by the dust of the earth?

परितोषयिता न कश्चन स्वगतो यस्य गुणोऽस्ति देहिनः ।

परदोषकथाभिरल्पकः स जनं तोषयितुं किलेच्छति ॥28॥

That ignoble person, for whom there is no quality which is

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capable of producing happiness in others, wishes to make one's own people happy with the tales of the bad qualities of others.

सहजान्धदृशः स्वदुर्नये परदोषेक्षणदिव्यचक्षुषः ।

स्वगुणोच्चगिरो मुनिव्रताः परवर्णग्रहणेष्वसाधवः ॥29॥

Evil people are habitually blind to their own wicked policies, but having divine eyes in spotting the defects of others. They are lofty in the speech extolling their own virtues, but taking the vow of silence in mentioning the qualities of others.

प्रकटान्यपि नैपुणं महत् परवाच्यानि चिराय गोपितुम् ।

विचरीतुमयात्मनो गुणान् भृशमाकौशलमार्यचेतसाम् ॥30॥

In the case of noble-minded people, there is great cleverness in concealing for long even the manifest defects of others. They have also a lot of knack in concealing their own virtues.

किमिवाखिललोककीर्तितं कथयत्यात्मगुणं महामनाः ।

वदिता न लघीयसोऽपरः स्वगुणं तेन वदत्यसौ स्वयम् ॥31॥

How can a great minded person mention one's own qualities which are extolled by the whole world? The petty-minded person mentions his own own qualities since nobody will mention them.

विसृजन्त्यविकल्पिनः परे विषमाशीर्विषवन्नराः क्रुधम् ।

दधतोऽन्तरसाररूपतां ध्वनिसाराः पटहा इवेतरे ॥32॥

People who are not boastful discharge their anger towards the enemies like serpents discharging their poison. Others are like mere trumpets, empty inside and having substance in their more sounds.

नरकच्छिदमिच्छतीक्षितुं विधिना येन स चेदिभूपतिः ।

द्रुतमेतु न हापयिष्यते सदृशं तस्य विधातुमुत्तरम् ॥33॥

Let Śiśupāla, the king of Cedis come immediately if he desires to meet Kṛṣṇa, the slayer of Narakāśura. He will not delay in providing the suitable reply to him.

समनद्ध किमङ्ग भूपतिर्यदि संधित्सुरसौ किलासुना ।

हरिराक्रमणेन संनतिं किल विभ्रीत भियेत्यसंभवः ॥३४॥

O man, If indeed your king really wants to have peace [treatise] with Kṛṣṇa, why did he prepare for war? It is impossible that Kṛṣṇa will bow down with fear if attacked.

महतस्तरसा विलङ्घयन् जिनदोषेण विधीर्विनश्यति ।

कुरुते न खलु स्वयेच्छया शलभानिन्धनमिद्वदीधितिः ॥३५॥

An evil person gets destroyed when attacking great persons, due to his own fault. A lighted fire does not make the flies its firewood out of its own desire.

यदपूरि पुरा मधुद्विषो न मुखेन स्वयमागसां शतम् ।

अथ संप्रति पर्यपूपुरत् तदसौ दूतमुखेन चेदिपः ॥३६॥

Now King Śiśupāla has completed the hundredth of the offences through this messenger, which he had not completed through his own face in the part.

यदनर्गलगोपुराननस्त्वमतो वक्ष्यसि किञ्चिदप्रियम् ।

विवरिष्यति तच्चिरस्य नः समयोदीक्ष्णरक्षिताः क्रुधः ॥३७॥

If you, with face resembling a barless tower are going to say something unpleasant, it is definitely going to break open our anger which has been kept protected for long because of our observance of the promise."

निशम्य तदूर्जितं शिनेर्वचनं नप्सुरनाप्सुरेनसाम् ।

पुनरुज्झितसाध्वसं द्विषामभिधिते स्म वयो वचोहरः ॥३८॥

On hearing these energetic words of Sātvaṭi, the grandson of Śini, untouched by sin, the messenger of Śiśupāla started speaking words without any fear.

विविक्त्ति न बुद्धिदुर्विधः स्वयमेव स्वहितं पृथग्जनः ।

यदुदीरितमप्यदः परैर्न विजानाति तदद्भुतं महत् ॥३९॥

Simpletons, being bereft of intelligence, do not think about their own welfare. But it is really suprising that they do not understand it even when it is stated to them by others.

विदुरेष्यदपायमात्मना परतः श्रद्धतेऽयवा बुधाः ।

न परोपहितं नत्र स्वतः प्रमिमीतेऽनुभवादृतेऽल्पधीः ॥40॥

Those who are intelligent understand by themselves the impending calamity or at least understand it from others. But a stupid person understands it neither through the words of others or by himself, except through experiencing himself.

कुशलं खलु तुभ्यमेव तद्वचनं कृष्ण यदध्यधामहम् ।

उपदेशपराः परेष्वपि स्वविनाशाभिमुखेषु साधवः ॥41॥

O Kṛṣṇa, what I am telling you is actually for your own welfare. Virtuous people tend to be adviseful even to enemies who are marching towards their own downfall.

उभयं युगपन्मयोदितं त्वरया सान्त्वमेथेतरच्च ते ।

प्रविभज्य पृथङ् मनीषया सगुणं यत् किल तत् करिष्यसि ॥42॥

I have described quickly both the paths of reconciliation and confrontation for you. Do which is beneficial to you after analysing it with your intelligence.

अथवाभिनिविष्टबुद्धिषु व्रजति व्यर्थकतां सुभाषितम् ।

रविरागिषु शीतरोचिषः करजालं कमलाकरेष्विव ॥43॥

Or, good advice becomes futile in the case of people whose intellect is possessed by selfishness, like the rays of the moon falling on lotuses which are obsessed with the Sun.

अनपेक्ष्य गुणागुणां जनः स्वरुचिं निश्चयतोऽनुधावति ।

अपहाय महीपमार्चिचत् सदसि त्वां ननु भीमपूर्वजः ॥44॥

People follow their own taste without considering the merits and demerits of things. Now, Yudhiṣṭhira honoured you, avoiding Śiśupāla in the assembly.

त्वयि भक्तिमता न सत्कृतः कुरु राजा गुरुरेव चेदिपः ।

प्रियमांसमृगाधिपोज्जितः किमवद्यः करिकुम्भजो मणिः॥45॥

Śiśupāla is great eventhough not honoured by Yudhiṣṭhira who is devoted to you. Is the pearl from the elephant's forehead worthless if it has been discarded by the lion who is only fond of flesh?

क्रियते धवलः खलूच्चकैर्धवलैरेव सितेतरैरधः ।

शिरसौघमदत्त शंकरः सुरसिन्धोर्मधुशत्रुरङ्घ्रिणा ॥46॥

People who are spotlessly clean are respected by spotless people and discarded by evil-minded ones. Lord Śiva took the flow of the waters of the heavenly Gaṅgā with his head. Kṛṣṇa took it with his feet.

अबुधैः कृतमानसं विदस्तव पार्थैः कथमेव योग्यता ।

सहसि प्लवगैरुपासितं न हि गुञ्जाफलमेति सोष्मताम् ॥47॥

How can there be any eminence for you when being honoured by the ignorant Pāṇḍavas? Indeed the Guñja berry does not become warm simply because it is used by monkeys in the winter. [thinking that it is warm due to its red color]

अपराधशतक्षमं नृपः क्षमयात्येति भवन्तमेकया ।

हतवत्यधि भीष्मकात्मजां त्वयि चक्षाम समर्थ एव यत् ॥48॥

Kings Śiśupāla surpasses you, who have the capacity to forgive a hundred offences of him, with a single act of forgiveness. When you carried away Rugmiṇī he forgave you even though he was quite capable [of attacking you].

गुरुभिः प्रतिपादितां वधूमहृत्य स्वजनस्य भूपतेः ।

जनकोऽसि जनार्दन स्फुटं हतधर्मार्थतया मनोभुवः ॥49॥

O Kṛṣṇa, by carrying away the bride belonging to his relatives, who was given away by the elders, you became the actual progenitor of Cupid [and not as the father of Pradyumna], since you gave up ethical and dignity-related considerations alike.

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अनिरूपितरूपसंदस्तमसो वान्यभृतच्छदच्छवेः ।

तव सर्वगतस्य संप्रति क्षितिपः क्षिप्नुभीशुमानिव ॥50॥

King Śiśupāla is going to destroy you whose character is unknown, whose colour is like that of the wings of the cuckoo and who does what he like [whose forms are beyond comprehension, and who is omnipresent], like the Sun destroying darkness.

क्षुभितस्य महीभृतस्त्वयि प्रशमोपन्यसनं वृथा मम ।

प्रलयोल्ललितस्य वारिधेः परिवाहो जगतः करोति किम् ॥51॥

The plea for peace from the angry Śiśupāla to you is futile. What can a mere outlet of water do for the world when the ocean is agitated at the time of the great deluge?

प्रहितः प्रधानाय माधवानहमाकारयितुं महीभृता ।

न परेषु महौजसश्छलादपकुर्वन्ति मलिम्लुचा इव ॥52॥

I have been commissioned to challenge the Yādavas for fight by the king. Valorous people do not hurt enemies through deceit like thieves.

तदयं समुपैति भूपतिः पयसां पूर इवानिवारितः ।

अविलम्बितमेधि वेतसस्तलवन्माधव मा स्म भज्यथाः ॥53॥

Therefore, the king is coming like the uncontrolled flow of a river. O Kṛṣṇa, act like a reed. Do not act like a black palm.

परिपाति स केवलं शिशूनिति तन्नामनि मा च विश्वसीः ।

तरुणानपि रक्षति क्षमी स शरणयः शरणागतान् द्विषः ॥54॥

Do not believe in the etymology of his name of Śiśupāla that he looks after only children (Śiśu). He protects even young enemies when they take refuge in him as he is very forgiving in his nature.

न विदध्युरशङ्कमप्रियं महतः स्वार्थपराः परे कथम् ।

भजते कुपितोऽप्युदात्तधीरनुनीतिं नतिमात्रकेण यः ॥55॥

Why should not those who are pursuing their own ends do unpleasant things without any hesitation to great enemies? But since he is large-hearted, Śiśupāla, even though he is angry, will be reconciled even by a prostration.

हितमप्रियमिच्छसि श्रुतं यदि संधत्स्व पुरा विनश्यसि ।

अनृतैस्थ तुष्यसि प्रियैर्जयताज्जीव भवावनीश्वरः ॥56॥

If you desire beneficial and unpleasant advise, make peace with him so that you do not get destroyed. But if you will be happy only with falsehood, which is pleasant to hear, be victorious, live for long and become the lord of the earth!

प्रतिपक्षजिदप्यसंशयं युधि चैद्येन भवान् विजेष्यते ।

ग्रसते हि तमोपहं मुहुर्ननु राह्नाहमहर्षतिं तमः ॥57॥

Eventhough you have defeated a number of enemies, you are going to be defeated by Śiśupāla in war. The darkness in the form of Rāhu definitely swallows the Sun, who destroys darkness.

अचिराज्जितमीनकेतनो विलसन् वृष्णिगणैर्नमस्कृतः ।

क्षितिपः क्षपितोद्धतान्धको हरलीलां स विडम्बयिष्यति ॥58॥

In the immediate future, King Śiśupāla, defeating Pradyumna, bowed by the people belonging to the Yadu clan, and subduing the haughty Andhakas will imitate the exploits of Lord Śiva, who has subdued Cupid, who is saluted by goblins and who killed the demon Andhaka.

निहतोन्मददुष्टकुञ्जराद् दधतो भूरि यशः क्रमार्जितम् ।

न विभेति रणे हरेरपि क्षितिपः का गणनास्य वृष्णिषु ॥59॥

In battle, King Śiśupāla is not afraid of even Kṛṣṇa who has acquired great fame by killing the haughty cruel elephant Kuvalayāpīḍa. What botheration is there, then, for him about the Yādavas?

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न तदद्युतमस्य यन्मुखं युधि पश्यन्ति भिया न शत्रवः ।

द्रवतां ननु पृष्ठमीक्षते वदनं सोऽपि न जातु विद्विषाम् ॥60॥

It is not a matter of surprise that the enemies are not able to look at his face because of fear in the battle. He also sees the rear portion of them who are fleeing and not their face.

प्रतनूल्सिताचिरद्युतः शरदं प्राप्य विखण्डितायुधाः ।

दधतेऽरिभिरस्य तुल्यतां यदि नासारभृतः पयोभृतः ॥61॥

The clouds, which are not capable of producing rain, which are accompanied by flashes of momentary lightnings, the rainbows of which are broken by the advent of the autumn, may bear resemblance with the enemies of Śiśupāla, who are of slight vigour and momentary glamour and whose weapons are broken by encountering him.

मलिनं रणरेणुभिर्मुहुर्द्विषतां क्षालितमङ्गनासुभिः ।

नृपमौलिमरीचिवर्णकैरथ यस्याङ्घ्रियुगं विलिप्यते ॥62॥

His pair of feet, which is dirty with the dust of the battle, but again washed with the tears of women, is being pasted by the unguents in the form of the rays of the crowns of kings.

समराय निकामकर्कशं क्षणमाकृष्टमुपैति यस्य च ।

धनुषा सममाशु विद्विषां कुलमाशङ्कितभङ्गमानतिम् ॥63॥

The clan of his enemies, extremely invincible, which has been called for the battle at the moment, apprehending destruction, bows down with their bows, which are hard and stretched for battle, and which fear break.

तुहिनांशुममुं सुहृज्जनाः कलयन्त्युष्णरुचिं विरोधिनः ।

कृतिभिः कृतदृष्टिविभ्रमाः स्रजमेके भुजगं ययापरे ॥64॥

Friends regard him as Moon, and enemies as Sun. Among people, whose eyes are deluded by the magicians, some see an object as a garland and others as a snake.

दधतोऽसुलभक्षयागमास्तनुमेकान्तरताममानुषाः ।

भुवि सांप्रतमप्रतिष्ठिताः सदृशा यस्य सुरैररातयः ॥65॥

The enemies of Śisūpāla, whose return to their own abodes is difficult, bearing their bodies in lonely places, having no followers, and having no permanent place in the earth, look like gods, who are difficult to be destroyed, who are having perpetual enjoyment, who are superhuman and who are not positioned in the earth.

अतिविस्मयनीयकर्मणो नृपतेः पश्य विरोधि चेष्टितम् ।

यदमुक्त्वनयो नयत्यसावहितानां कुलमक्षयं क्षयम् ॥66॥

Look at the contradictory actions of the king whose deeds are amazing, for he leads the clan of the enemies to destruction [kṣaya], which is devoid of any abode [akṣaya], by following the path of proper disloyalty.

चलितोर्ध्वकवन्धसंपदो मकरव्यूहनिरुद्धवर्त्मनः ।

अतरत् स्वभुजौजसा मुहुर्महतः सङ्गरसागरानसौ ॥67॥

This king Śisūpāla has crossed with the might of his arms again and again the great oceans of battles which are characterised by the dance of headless bodies [having profuse water reservoirs which are agitated] and the paths of which are closed with crocodile-shaped arrays [which are difficult to cross due to the presence of huge crocodiles].

न चिकीर्षति यः स्मयोद्धतं नृपतिस्तच्चरणोपगं शिरः ।

चरणं कुरुते गतस्मयः स्वमसावेव तदीयमूर्धनि ॥68॥

Bereft of any arrogance, King Śisūpāla himself puts his feet on the head of that King who does not want to place his head by the side of his feet out of pride.

स भुजद्वयकेवलायुधश्चतुरङ्गामपहाय वाहिनीम् ।

बहुशः सह शक्रदन्तिना सचतुर्दन्तमगच्छदाहवम् ॥69॥

Discarding the army consisting of four limbs, with his two

hands as the only weapons, he had confronted in battle Airāvata, involving its four tusks.

अविचालितचारुचक्रयोरनुरागादुपगूढयोः श्रिया ।

युवयोरियदेव भिद्यते यदुपेन्द्रस्त्वमतीन्द्र एव सः ॥70॥

The only difference between you and King Śiśupāla, whose wheel is ever present with you and whose circle of nations is impregnable respectively, and who are both embraced by Goddess Lakṣmī is that you are only subordinate to Indra [Upendra] while he has subjugated Indra. [Atindra]

भृतभूतिरहीनभोगभाग्विचितानेकपुरोऽपि विद्विषाम् ।

रुचिमिन्दुदले करोत्यजः परिपूर्णैन्दुरुचिर्महीपतिः ॥71॥

Lord Śiva, who bears holy ashes, who wears Śeṣa, the snake as ornament and who has defeated Tripura demon loves a mere piece of the moon; King Śiśupāla, who is in possession of prosperity, enjoys all pleasures and who has conquered many an enemy has, on the other hand, the lustre of the full moon.

नयति द्रुतमुद्धतिश्रितः प्रसभाद्भङ्गमभङ्गुरोदयः ।

गमयत्यवनीतलस्फुरद्भुजशाखाभृतमन्यमानतिम् ॥72॥

अधिगम्य च रन्ध्रमन्तरा जनयन् मण्डलभेदमन्ततः ।

खनति क्षतसंहतिः क्षणादपि मूलानि महान्ति कस्यचित् ॥73॥

घनपत्रभृतोऽनुगामिनस्तरसाकृष्य करोति कांश्चन ।

दृढमप्यपरं प्रतिष्ठिं प्रतिकूलं नितरां निरस्यति ॥74॥

इति पूर इवोदकस्य यः सरितां प्रावृषिजस्तट्टुमैः ।

क्वचनानपि महानखणिडतप्रसरः क्रीडति भूभृतां गणैः ॥75॥

He is that king, who, being exalted by nature, having uncontrolled movement everywhere, plays with the kings like vast expanse of waters of a river produced by rainfall of uncontrollable

force playing havoc with the trees on the bank as in the following manner: He destroys haughty kings and having perpetual prosperity, makes other kings cowing down in obedience. He uproots kings within a moment, after detecting inner dissent and creating fissure in the wheel of their kingship. He subordinates many a king who has the thick umbrella of royalty held over him quickly and discards hostile kings even when they are firmly established, like a flow of water pulling down huge trees of thick leaves and throwing away defiant trees in its path.

अलघूपलपङ्क्तिशालिनीः परितो रुद्धनिरन्तराम्बराः ।

अधिरुद्धनितम्बभूमयो न विमुञ्चन्ति चिराय मेखलाः ॥76॥

कटकानि भजन्ति चारुभिर्नवमुक्ताफलभूषणौर्भुजैः ।

नियन्त दधते च चित्रकैरवियोगं पृथुगण्डशैलतः ॥77॥

इति यस्य ससंपदः पुरा यदवापुः सद्नेष्वरिस्त्रियः ।

स्फुटमेव समस्तमापदा तदिदानीमवनीघ्नमूर्धसु ॥78॥

[He is that King Śiśupāla] the wives of whose enemies thus possess in their calamity on the peaks of mountains everything which they had enjoyed in their mansions in their days of wealth. They, who never used to abandon their girdles which were shining forth with innumerable precious stones and which had closely tied up their garments, now do not abandon the slopes of mountains which shine forth with clusters of huge rocks and which block the sky over them. They, who used to wear bangles on their hands which had ornaments made of fresh pearls now resort to the slopes of mountains with their hands which have relinquished ornaments (due to widowhood). They, who used to have floral pictures on their cheeks now do not get separated from animals when they stay on the huge rocks of the mountains.

महतः कुकुरान्धकद्रुमानतिमात्रं दववद् दहत्रपि ।

अतिचित्रमिदं महीपतिर्यदकृष्णामवनिं करिष्यति ॥79॥

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It is really amazing that this King (Śiśupāla) is going to make this world devoid of black colours (devoid of Kṛṣṇa) eventhough he is burning the trees of Kukkurās and Andhakās like a forest fire.

परितः प्रमिताक्षरापि सर्वं विशयं प्राप्नुवती गता प्रतिष्ठाम् ।

न खलु प्रतिहन्यते कुताश्चित् परिभाषेव गरीयसी यदाज्ञा ॥80॥

His command, which is of great weight, not at all overruled anywhere, which has become established and which has penetrated into the entire province, eventhough it is couched in few words is not obstructed anywhere just like a meta-rule of grammar, though consisting of a few letters covers the entire area of operation, gets established and is not obstructed anywhere.

यामूढवानूढवराहमूर्तिर्मुहुर्तमादौ पुरुषः पुराणः ।

तेनोद्धते सांप्रतमक्षतैव क्षतारिणा सम्यगसौ पुनर्भूः ॥81॥

That earth, which was borne for a moment by the ancient being, assuming the form of the primieval boar, is now being borne by him properly, who has destroyed his enemies, like a woman, who has been married to an old man for a single day, who retains her virginity and is remarried by some young man.

रजोभिरुद्धूलितमाहवोद्धतैर्द्विषामय क्षालितमङ्गनासुभिः ।

विलिप्यते यच्चरणद्वयं नमन्नेन्द्रचूडामणिरश्मिवर्णकैः ॥82॥

His pair of feet, which is covered with the dust raised in the battle and washed by the tears of the women of the enemies, is now pasted by the pigments consisting of the rays of the crowns of the kings who prostrate before him.

भूयांसः क्वचिदपि काममस्खलन्तस्तुङ्गत्वं दधति च यद्यपि द्वयेऽपि ।

कल्लोलाः सलिलनिधेरवाप्य पारं क्षीयन्ते न गुणमहोर्मयस्तीयाः ॥83॥

Eventhough both the waves of the ocean and the qualities of King Śiśupāla are huge and both attain great height without

being obstructed anywhere, the former get dissipated on reaching the banks, but not the latter.

लोकालोकव्याहतं घर्मरश्मेः शालीनं वा धाम नालं प्रसर्तुम् ।

लोकस्याग्रे पश्यतो दृष्टमाशु कामत्युच्चैर्भूतो यस्य तेजः ॥84॥

The lustre of the Sun, which is obstructed by Lokāloka mountain, and which consequently being weak, is not able to penetrate into the mountains; but the powers of this king overpowers haughtily the rulers of the earth, even as people are watching.

विच्छित्तिर्नवचन्दनेन वपुषां भिन्नऽधरोऽलक्तकै-

रच्छाच्छे पतिताञ्जने च नयने श्रोण्यो लसन्मेखलाः ।

प्राप्तो मौक्तिकहारमुन्नतकुचाभोगस्तदीयद्विषा-

मित्यं नित्यविभूषणा युवतयः संपददापद्यपि ॥85॥

The women of the enemies of Śiśupāla are having constant ornaments, both in comfort and calamity alike : There are designs made of sandal [there is cessation of sandal designs]; the lips are decorated by lac [lips are devoid of lac]; the eyes are pure with the application of collyrium [the eyes are totally devoid of collyrium and hence pure]; the hips are adorned by girdles [the hips are devoid of girdles]; the expanse of the big breasts has pearl necklace [the breasts are devoid of necklaces].

विनिहत्य भवन्तमूर्जितश्रीर्युधि सद्यः शिशुपालता यथार्याम् ।

रुदतां भवदङ्गनागणानां करुणान्तकरणः करिष्यतेऽसौ ॥86॥

इति श्रीमाघभट्टविरचिते शिशुपालवधकाव्ये षोडशः सर्गः ॥16॥

After killing you in battle, disregarding the weeping women of yours, he, who has attained wealth through his valour, will make his name of Śiśupāla true to its meaning looking after the children with his mind filled with compassion.

Thus ends the sixteenth canto in the poem Śiśupālavadha composed by Māghabhaṭṭa.

शिशुपालवधकाव्ये

सप्तदशः सर्गः

इतीरिते वचसि वचस्विनामुना युगक्षयक्षुभितमरुद्वरीयसि ।

प्रचुक्षभे सपदि तदम्बुराशिना समं महाप्रलयसमुद्यतं सदः ॥1॥

On hearing the words spoken by that eloquent messenger, which was as awesome as the agitated wind blowing at the end of the cosmic destruction, that assembly, which was like the ocean prepared for the cosmic flood became agitated.

सरागया सुतघनघर्मतोयया कराहतिध्वनितपृथूरुपृष्ठया ।

मुहुर्मुहुर्दशनविलिङ्घितौष्ठया रुषा नृपाः प्रियतमयेव भेजिरे ॥2॥

The kings in the assembly became possessed by anger, which was red in colour, which caused the secretion of thick sweat, which resulted in the beating with the hands causing sound in the big chairs, and which caused the teeth to bite the lips again and again; anger was like a beloved who is passionate, who sweats profusely, whose hips made sound due to the hands striking it and whose lips were bitten again and again [by her lover].

अलक्ष्यत क्षणदलिताङ्गदे गदे करोदरप्रहतनिजांसधामनि ।

समुच्छलच्छकलितपाटलोपलस्फुलिङ्गवान् स्फुटमिव कोपपावकः ॥3॥

The fire of anger, as if having clear sparks in the form of the hue of rubies which were scattered from the upper bracelet falling down from the shoulder of Gada, (the brother of Lord Kṛṣṇa), when he had put it with his own hands in fury.

अवज्ञया यदसदुच्चकैर्बलः समुल्लसद्दशनमयूखमण्डलः ।

षारूणीकृतमपिरूतेन तत्क्षणात्रिजं वपुः पुनरनयत्रिजां रुचम् ॥४॥

As Balarāma laughed aloud in anger, with the rays of his teeth shining prominently, his body, despite being reddened by anger was brought back to its natural colour.

यदुत्पतत्पृथुतरहारमण्डलं व्यवर्तत द्रुतमभिदूतमुल्लुकः ।

बृहच्छिलातटकठिनांसघट्टितं ततोऽभवद्भ्रमितमिवालिखं जगत् ॥५॥

The entire world seemed to have reeled, being hit by the shoulders of Ulmuka, [the son of Kṛṣṇa] which were as hard huge rocks, when he turned towards the messenger, with his long necklace dangling.

प्रकुप्यतःश्ववसनसमीरणाहतिस्फुटोष्मभिस्तनुवसनान्तमारुतैः ।

युधाजितः कृतपरितूर्णवीजनं पुनस्तरां वदनसरोजमस्विदत् ॥६॥

The lotus face of the angry Yudhājit profusely sweated, being fanned by the wind from the tips of his thin clothes, which were very hot when being hit by his exhaled air.

प्रजापतिऋतुनिधनार्थमुत्थितं व्यतर्कयज्ज्वरमिव रौद्रमुद्द्रुतः ।

समुद्यतं सपदि वधाय विद्विषामधिक्रुधं निषधमनौषधं जनः ॥७॥

The frightened people regarded the King Niṣadha, who was incurably frightening, and ready to annihilate enemies suddenly, as fever, which had spurt forth for the destruction of the sacrifice of Yudhiṣṭhira, like Jvara, the attendant of Śiva, who had risen to destroy the sacrifice of Dakṣa, the Prajāpati.

परस्परं परिकुपितस्य पिंषतः क्षतोर्मिकाकनकपरागपङ्क्तिम् ।

करद्वयं सपदि सुधन्वनः स्वजैरनारतस्रुतिभिरथाव्यताम्बुभिः ॥८॥

The pair of hands which was mixed with the powder of the crushed rings of Sudhanvan, who was forcibly rubbing his hands with each other and who was furious, was washed by the perpetual flow of his own sweat.

निरायतामनलशिखोज्ज्वलज्वलन्नखप्रभाकृतपरिवेशसंपदम् ।

अविभ्रमद् भ्रममलोल्मुकाकृतिं प्रदेशिनीं जगदिव दग्धुमाहुकः ॥9॥

Ahuka threateningly waved his forefinger which was straight and long, which was having a halo around it, with the hue of the nail which was as brilliant as the flame of fire, and which had the shape of a burning charcol, moving round, as if desirous of burning the earth.

दुरीक्षतामभजत मन्मथस्तथा यथा पुरा परिचितदाहधाष्टर्यया ।

ध्रुवं पुनः सशरममुं तृतीयया हरोऽपि न व्यषहत वीक्षितुं दृशा ॥10॥

Pradyumna, the incarnation of Cupid, became much terrible in sight that even Lord Śiva did not dare to look at him, who was accompanied by his arrows, with his third eye, which was haughty through the familiarity of having burned him in the past.

विविचिन्तयन्नुपनतमाहवं रसादुरः स्फुरत्तनुरुहमग्रपाणिना ।

परामृशत् कठिनकठोरकामिनीकुचस्थलप्रमुषितचन्दनं पृथुः ॥11॥

King Prthu, thinking of the impending war, touched with the tip of his hands his chest, from which sandal had been rubbed away by the hard breasts of beautiful women and in which hair stood on its end out of enthusiasm.

विलाङ्घितस्थितिमभिवीक्ष्य रूक्षया रिपोर्गिरा गुरुमपि गान्दिनीसुतम् ।

जनैस्तदा युगपरिवर्तवायुभिर्विवर्तिता गिरिपतयः प्रतीयिरे ॥12॥

On seeing Akrūra, who was mature in disposition, crossing the limits due to the harsh words of the enemy, people started thinking that all the great mountains were uprooted by the winds blowing at the end of the universal destruction.

विवर्तयन् मदकलुषीकृते दृशौ कराहतक्षितिकृतभैरवारवः ।

क्रुधा दधत्तनुमतिलोहिनीमभूत्प्रसेनजिद्रज इव गैरिकारुणाः ॥13॥

King Prasenajit, who rolled his eyes which were reddish due to intoxication, hitting the ground and making a terrible sound, rendering his body red in colour in anger, looked like a mountain

elephant which is ruddy in colour.

सकुङ्कुमैरविरलमम्बुविन्दुभिगविषणः परिणतदाडिमरुणैः ।

समत्सरस्फुटितवपुर्विनिःसृतैर्वभौ चिरं निचित इवासृजां लवैः ॥14॥

King Gaveṣana looked as if he were covered with drops of blood coming from his broken body, with the drops of sweat, mixed with saffron, which were like pomegranate fruits.

ससंभ्रमश्चरणतलाभिताडनस्फुटन्महीविवरवितिर्णवर्त्मभिः ।

रवेः करैरनुचिततापितोरगं प्रकाशतां शनिरनयद्रसातलम् ॥15॥

The worked up Śani [Sātvaki's father] lighted up the netherworld with the rays of the Sun, which gained passage through the gaps of the earth, caused by the kicks of his feet, thereby bringing the unfamiliar heat to the snakes.

प्रतिक्षणं विधुवति सारणे शिरः शिखिद्युतः कनककिरीटरश्मयः ।

अशङ्कितं युधमधुना विशन्त्वमी क्षमापतीनिति निरराजयन्निव ॥16॥

When King Sāraṇa was tossing his head every moment, the rays from his golden crown, which were brilliant like fire, seemed as if they were waving lighted lamps ceremoniously before the kings with the idea that these would immediately enter the battlefield.

दधौ चलत्प्रथुरसनं विवक्षया विदारितं विततबृहद्भुजालतः ।

विडूरथः प्रतिभयमास्यकन्दरं ललत्फणाधरमिच कोटरं तरु ॥17॥

King Viḍūranātha, with his expanded creeper-like arms held his frightening mouth, which was opened with a desire to speak, having his quivering, large tongue, like a tree bearing a cavity with moving snake inside.

समाकुले सदसि तथापि विक्रियां मनोजगमन्न मुरभिदः परोदितैः ।

घनाम्बुभिर्बलितनिम्नगाजलैर्जलं नहि व्रजति विकारमम्बुधेः ॥18॥

Even then, though the assembly became agitated, the mind of Lord Kṛṣṇa did not become changed by the words of others. Indeed, the water of the ocean is not affected least by the waters

of the clouds even when augmented by the waters of rivers.

परानमी पदपवदन्त आत्मनः स्तुवन्ति च स्थितिरसतामसाविति ।

मुमोच न प्रकृतिमविस्मितः स्मितं मुखं दधच्छशधरमुग्धमुद्भवः ॥19॥

Being elderly, Uddhava also, who was the least surprised, bearing his smiling face resembling the autumnal moon, did not lose his countenance realising that if evil people condemn others and praise their own folks, it is due to their own nature.

निराकृते यदुभिरिति प्रकोपिमिः स्पशे शनेर्गतवति तत्र विद्विषाम् ।

सुरद्विषः स्वनितभयानकानकं बलं क्षणादथ समनह्यदाजये ॥20॥

When, thus, the spy of Śiśupāla, condemned angrily by the Yadus had left, the army of Lord Kṛṣṇa, sounding the terrible battle drum armoured itself for the battle.

मुहुः प्रतिस्खलितपरायुध्या युधि स्थवीयसीरचलनितम्बनिर्वरा ।

अदंसयन्नरहितशौर्यदंसनास्तनूरयं नय इति वृष्णिभूभृतः ॥21॥

Those Vṛṣṇi kings also, as a part of policy, not devoid of any wealth or valour, armoured their bodies, which had again and again withstood the attacks of their enemies, which were huge in size and which equalled the tablelands of mountains.

दुरुद्धहाः क्षणमपरैस्तदन्तरे रणश्रवादुपचयमाशु विभ्रन्ति ।

महीभृतां महिमभृतां न संममुर्मुदोऽन्तरा वपुषि बहिश्च कञ्चुकाः ॥22॥

The joys and armours of the great kings, which were unbearable by others, and which had augmented on hearing about the battle, could not be contained inside their mind and outside their bodies respectively.

सकल्पनं द्विरदगणं वरुथिनस्तुरङ्गिणो जयनयुजश्च वाजिनः ।

त्वावतः स्वयमपि कुर्वतो नृपाः पुनः पुनस्तदधिकृतानतत्वरन् ॥23॥

The kings prompted the concerned people to provide necessary accessories to elephants, horses to chariots, and equipments to horses, even though they themselves were hastening

by their own will to do so.

युधे परैः सह दृढबद्धकक्ष्यया कलक्कणन्मधुपगणोपगीतया ।

अदीयत द्विषट्टया सवारिभिः करोदैः स्वयमथ दानमक्षयम् ॥24॥

The elephants which were bound with others in the battle, and which were provided with sweet music by the singing bees, distributed profuse rut with their trunks which were filled with water, like warriors, engaged in combat with enemies, praised by bards distributing wealth in charity.

सुमेखलाः सिततरदन्तचारवः समुल्लासत्तनुपरिधानसंपदः ।

रणैषिणां पुलकभृतोऽधिकन्धरं ललम्बिरे सदसिलताः प्रिया इव ॥25॥

Creeper-like swords, having nice chains, charming with ivory handles, having shining sheaths, lay suspended from the necks of battle seekers like their beloveds, having nice girdles, charming with white teeth, having thin clothes and having horripilation.

मनोरमैः प्रकृतिमनोरमाकृतिर्भयप्रदैः समितिषु भीमदर्शनः ।

सदैवतैः सततमथानपायिभिर्निजाङ्गवन्मुरजिदसेव्यतायुधैः ॥26॥

Thereupon, Lord Kṛṣṇa, who was charming in form by nature, and who was terrible to see in battles, was attended upon by his weapons, which were beautiful, yet terrifying, which were accompanied by their presiding deities and which were always inseparable from him.

अवारितं गतमुभयेषु भूरिशः क्षमाभृतामथ कटकान्तरेष्वपि ।

मुहुर्युधि क्षमसुरशत्रुशोणितप्लुतप्रथिं रथमधिरोहतिस्म सः ॥27॥

He mounted on his chariot, which was unobstructed in its movements in the valleys of mountains and camps of kings alike, and the circle of the wheels of which were dipped in the blood of wounded demons in the battle.

उपेत्य च स्वनगुरुपक्षमारुतं दिवस्त्विषा कपिशितदूरदिङ्मुखः ।

अकम्पितस्थिरतरयष्टि तत्क्षणं पतत्पतिः पदमधिकेतनं दधौ ॥28॥

Garuḍa, at that moment, occupied his place in the flag (of Lord Kṛṣṇa), without shaking the flagpost in the least, coming from the heaven, with the wind made by his wings heavy due to the sound, rendering the directions brownish with his lustre.

गभीरताविजितमृदङ्गनादया स्वनश्रिया हतरिपुहंसहर्षया ।

प्रमोदयन्नथ मुखरान् कलापिनः प्रतिष्ठते नवघनवद्वयः स्म सः ॥29॥

Then that chariot started moving, charming the singing peacocks, like the new cloud, with its sound which had surpassed the sounds of the Mṛdanga with its deep tone, which destroyed the mirth of the swans like that of enemies.

निरन्तरस्थगिततदिगन्तरं ततस्तदुच्चलद्बलमवलोकयन्नः ।

विकौतुकः प्रकृतमहाप्लवेऽभवद्विशृङ्खलप्रचलितसिन्धुवारिणि ॥30॥

People became devoid of interest in the waters of the ocean which had become agitated without any restraint, causing a huge deluge, after seeing that rousing army which had sealed all the directions without any gap.

बबृंहिरे गजपतयो महानकाः प्रदध्वनुर्जयतुरगा जिहेशिरे ।

असंभवद्भृतगिरिगह्वरैरभूत् तदारवैर्दलित इव स्व आश्रयः ॥31॥

Lords of elephants roared; huge drums resounded; victorious horses neighed. Thereupon, by these sounds, which had left and filled the cavities of the mountains, the ether, which was their substratum seems to have been broken.

अनारतं रसति जयाय दुन्दुभौ मधुद्विषः फलदलघुप्रतिस्वनैः ।

विनिष्पतन्मृगपतिभिर्गुहामुखैर्गताः परां मुदमहसन्निवाद्रयः ॥32॥

When the Dundubhi drum of Lord Kṛṣṇa sounded continuously, indicative of victory, the mountains, as if attaining great pleasure, seemed to laugh through their caves, which resounded with loud echoes, and from which lions came out [in consternation].

जड़ीकृतश्रवणपथे दिवौकसां चमूख्ये विशति सुराद्रिकन्धराः ।

अनर्थकैरजनि विदग्धकामिनीरतान्तरम्बणितविलासकौशलैः ॥३३॥

When the sound of the army, which had deafened the ears of the gods entered into the caves of Mount Meru, the cleverness in the graceful production of the humming sound at the end of the sexual intercourse of experienced women became futile.

अरातिभिर्युधि सहयुध्वनो हतान् जिघृक्षवः श्रुतरणतूर्यनिःस्वनाः ।

अकुर्वत प्रथमसमागमोचितं चिरोज्झितं सुरगणिकाः प्रसाधनम् ॥३४॥

The Apsara nymphs of the Gods, who had heard the sound of the drums of the battle and who were ready to receive those warriors who were fighting with their enemies did their make-up appropriate for the first meeting which was given up for a long time.

प्रचोदिताः परिगतयन्तृकर्मभिर्निषादिभिर्विदितमताङ्कुशक्रियैः ।

गजाः सकृत्करतललोललालिकाहतासकृत्प्रणदितघण्टमाययुः ॥३५॥

Thereupon the elephants entered, being prompted by the mahouts, who were adepts in their profession and who were experts in the smooth use of the goad, with their bells sounding repeatedly by the caressing touch of the hands.

सविक्रमक्रमणचलैरितस्ततः प्रकीर्णकैः क्षिपत इव क्षिते रजः ।

व्यरंसिषुर्न खलु जनस्य दृष्टयस्तुरङ्गमादभिनवभाण्डभारिणः ॥३६॥

The gazes of people did not withdraw from the horse, which had worn new ornaments and which was as if casting away the dust on the ground with its chowries moving due to its bold movemets.

चलाङ्गुलीकिसलयमुच्छ्रितैः करैरनृत्यत स्फुटकृतकर्णतालया ।

मदोदकद्रवकटभित्तिसङ्गिभिः कलस्वनं भ्रमरणगणैरगीयत ॥३७॥

The trumpets (of the elephants) which were raised high, with moving foliage-like fingers danced, accompanied by the vivid beats of the ears. The groups of bees which were sticking to the walls

in the form of cheeks wet with the rut sang.

असिच्यत प्रशमितपांसुभिर्मही मदाम्बुभिर्धृतनवपूर्णकुम्भया ।

अवाद्यत श्रवणसुखं समुन्नमत्पयोधरध्वनिगुरु तूर्यमानकैः ॥38॥

The earth was sprinkled with rut, which quenched the dust, by the elephants who held their heads resembling full pots. Drums were sounded aloud in a manner sweet to the ear, with a sound as deep as that of an ascending cloud.

उदासिरे पवनविधूतवाससस्ततस्ततो गगनलिहश्च केतवः ।

यतःपुरः प्रतिरिपु शार्ङ्गिणः स्वयं व्यधीयत द्विपघटयेति मङ्गलम् ॥39॥

Flags, which were tossed by the wind and which licked the sky were hoisted; Thus, the herds of elephants of Lord Kṛṣṇa, which were marching towards the enemy, performed all the auspicious rituals themselves.

न शून्यतामगमदसौ निवेशभूः प्रभूततां दधिति बले चलत्यपि ।

पयस्यभिद्रवति भुवं युगावधौ सरित्पतिर्नहि समुपैति रिक्तताम् ॥40॥

The camping area of the army did not become empty even when the army was moving, which was massive in size. Indeed, the ocean does not become empty at the end of the ages, when the waters overflow towards the earth.

यियासितामथ मधुभिद्विवस्वता जनो जरन्महिषविषाणधूसराम् ।

पुरः पतत्परबलरेणुमालिनीमलक्षयद्विशमभिधूमितामिव ॥41॥

People saw the direction, into which the Sun, in the form of Lord Kṛṣṇa was ready to go, which was grey like the horns of an old buffalo, which was having the garland of dust raised by the forces of the enemy, looking as if surrounded by smoke.

मनस्विनामुदितगुरुप्रतिश्रुतः श्रुतास्तथा न निजमृदङ्गनिःस्वनाः ।

यथा पुरः समरमुखोद्गतादषदलानकध्वनिरुदकर्षयन् मनः ॥42॥

For the valarous ones, the sounds of their own drums, despite having loud echoes, did not excite the mind as did the sounds

of the war drums of the army of the enemies arising from the war front.

यथा यथा षट्हरवः समीपतामुपाययौ स हरिवराग्रतःसरः ।

तथा तथा हृषितवर्षुर्मुदाकुला द्विषां चमूरजनि जनीव चेतसा ॥43॥

The more closely the sound of the drums, coming from the side of Lord Kṛṣṇa reached the vicinity, the more did the army of the enemies became overpowered by joy and horripilation like a bride.

प्रसारिणी सपदि नभस्तले ततः समीरणभ्रमितपरागरूषिता ।

व्यभाव्यत प्रलयजकालिकाकृतिर्विदूरतः प्रतिबलकेतनावली ॥44॥

The symbols on the flags of the enemies contaminated by the dust raised by the wind, looking like the cluster of clouds of the great deluge, became suddenly visible from a distance.

क्षणेन च प्रतिमुखतिग्मदीधितिप्रतिप्रभास्फुरदसिदुःखदर्शना ।

भयंकरा भृशमपि दर्शनीयतां ययावसावसुरचमूक्षमभूताम् ॥45॥

The army of the demons, difficult to be seen due to the lustre of the swords shining with the rays of the sun from the opposite direction, eventhough terrible, became beautiful in sight for the kings belonging to the side of Kṛṣṇa.

पयोमुचामभिपततां दिवि दुतं विपर्ययः परित इवातपस्य सः ।

समक्रियः समविषमेष्वथ क्षणत् क्षमातलं बलजलराशिरानशे ॥46॥

Thereupon, that ocean of the army of Lord Krishna, equal in even and uneven places alike, pervaded the earth quickly like the shade of the sunshine caused by the on coming clouds spreading over the earth.

ममौ पुरः क्षणमिव पश्यतो महत् तनूदरश्रितभुवनस्य तस्य तत् ।

विशालतां दधति नितान्तमायते बलं द्विषां मधुमथनस्य चक्षुषि ॥47॥

The army of the enemies, though huge, was contained in the expanding and long eyes of Lord Kṛṣṇa, who had contained

the universe in his belly.

भृशस्विदः पुलकविकासिमूर्तयो रसाधिके मनसि निविष्टसाहसाः ।

मुखे युधः सपदि रतेरिवाभवन् ससंभ्रमाः क्षितिपचमूवधूगणाः ॥48॥

The brides in the form of the armies of the kings became drenched in sweat, with their body expanding due to horriplation and adventure implanted on their passionate mind, in the face of the war as if in making love.

ध्वजांशुकैश्चैवमनुकूलमारुतप्रसारितैः प्रसभकृतोपहृतयः ।

यदूनभि द्रुततरमुद्यतायुधाः क्रुधारयः परमरयं प्रपेदिरे ॥49॥

The enemies hastened in rage towards the Yadus, with their weapons held aloft being prompted forcibly by their flags, fluttering in the formidable winds.

हरेरपि प्रति परकीयवाहिनीरधिस्यदं प्रववृतिरे चमूचराः ।

विलम्बितुं न खलु सहाः सहस्विनो विधित्सतः कलहमवेक्ष्य विदिषः ॥50॥

The army of Kṛṣṇa also started moving towards the forces of the enemies in great speed; Indeed, valarous people are not able to delay in action after witnessing the preparations of the enemies for making quarrel.

निवाततां दधदपि वर्म विभ्रतः स्फुरन्मणिप्रसृतमरीचिसूचिभिः ।

निरन्तरं नरपतयो रणाजिरे रराजिरे शरनिकिराचिता इव ॥51॥

The kings, despite having very compact armours, shone in the battle field, as if covered with arrows, with the needle-like rays emitting from shining jewels.

अथोच्चकैर्जरढकपोतकन्धरातनूरुहप्रकरविपाण्डुरद्युति

बलैश्चलच्चरणविधूतमुच्चरद् घनावलीरुदचरत क्षमारजः ॥52॥

Thereupon, the dust from the earth, white like the hair on the neck of an old pigeon, rising due to the footsteps of the forces, pervaded the clouds.

विषङ्गिभिर्भृशमितरेतरं क्वचित् तुरङ्गमैरुपरि निरुद्धनिर्गमा ।

चलाचलैरनुपदमाहताः खुरैर्विवभ्रमुश्चिरमध एव धूलयः ॥53॥

The dust which was raised by the moving hooves of the horses at every step remained at the bottom itself being obstructed in their outside path by the horses which remained very close to each other.

गरीयसः प्रचुरमुखस्य रागिणो रजोऽभवद्यवहितसत्त्वमुत्कटम् ।

सिसृक्षतः सरसिजजन्मनो जनं बलस्य तु क्षयमुपनेतुमिच्छतः ॥54॥

While the Rajas (passion) of the venerable Brahmā, who was having several faces and red colour, was massive and capable of obstructing Satva (the pure aspect) when he was intent on the creation of people, the Rajas (dust) of the huge army, having several fronts and addicted of fight, was massive and capable of obstructing Satvas (living beings) when it was intent on the destruction of people.

पुराशरक्षतिगलितानि संयुगे नयन्ति नः प्रसभससृञ्चि पङ्कताम् ।

इति ध्रुवं व्यलगिपुरात्तभीतयः खमुच्चकैरलसखस्य केतवः ॥55॥

The particles of dust, which are the symbols of air, the friends of fire, went up in the sky as if thinking that the blood coming from the wounds caused by the arrows are going to turn them into mud.

समुन्नमद्घननिकुरुम्बकर्बुरः क्वचिद्विरण्मयकणपिञ्जरः ।

क्वचिच्छरज्जलधरपिण्डपाण्डुरः खुरक्षतः क्षितितलरेणुरुद्ययौ ॥56॥

The dust of the earth raised by the hooves of the horses went up, which was in some places grey like the rising clouds, in some places golden in colour like golden particles and yet in some other places white like the cluster of autumnal clouds.

महीयसां महति दिगन्तदन्तिनामनीकजे रजसि सुखानुषङ्गिणि ।

चिसारितामजिहत कोकिलावलीमलीमसा जलदमदाम्बुराजयः ॥57॥

The rut in the form of clouds, untidy like the cluster of cuckoos, got spreaded in the dust raised by the army, stuck on the face of the massive elephants in the directions.

शिरोरुहैरलिकुकलोमलैरमी मुधा मृधेऽमृषत युवान एव मा ।

बलोद्धतं धवलितमूर्वजनिति ध्रुवं जनाञ्जरा इवाकोरद्रजः ॥58॥

The dust raised by the army whitened the hair of the people, as if thinking that these people may not court death in the battle, being young, with their hair as lovely as the cluster of bees.

सुसंहतैर्दधदपि धाम नीयते तिरस्कृतिं बहुभिरसंशयं परः ।

यतः क्षितेरवयवसंपदोऽणवस्त्विषां निधेरपि वपुरावरीषत ॥59॥

It is certain that an enemy, however possessive of valour as he is, is over powered by many if they are united. For, the dust raised by the earth, however small its particles were, could cover the body of Sun.

द्रुतद्रवद्रथचरणक्षतक्षमातलोल्ललद्रहलालद्रहलरजोवगुणितम् ।

युगक्षपक्षणनिरवग्रहे जगन्महोदधेर्जल इव मग्नमावभौ ॥60॥

The earth, covered by the dust coming from the ground, trampled over by the wheels of speedily moving chariots appeared as if submerged in the water of the ocean which becomes boundless at the time of the festive end of the ages.

अनुल्लासद्दिनकरवक्त्रकान्तयो रजस्वलाः परिमलिनाम्बरश्रियः ।

दिगङ्गनाः क्षणमविलोकनक्षमाः शारीरिणामविहरणीयतां ययुः ॥61॥

The women in the form of the cardinal directions, filled with dust, the glow of whose face in the form of the Sun was dim, accompanied by the lustre of dull clouds, unfit for sight became unappealing to people for a moment, like women in their periods, whose faces lose their lustre, whose clothes became untidy and who are unfit for sight become incapable for amorous sports for people.

निरीक्षितुं वियति समेत्य कौतुकात् पराक्रमं समरमुखे महीभृताम् ।

रजस्ततावनिमिषलोचनोत्पलव्यथाकृति त्रिदशगणः पलायत ॥62॥

The gods, even though they had converged, at the start of the war, in the sky to witness the valour of the kings fled away when the cloud of dust started causing trouble to their lotus-eyes which were unwinking by nature.

विषङ्गिणि प्रतिपदमापिबत्यपो हताचिरद्युतिनि समीरलक्ष्मणि ।

शनैःशनैरुपचितपङ्कभारिकाः पयोधराःप्रययुरपेतवृष्टयः ॥63॥

Being stuck with dust, which was consuming water always, and which had submerged the lustre of lighting, the clouds, after finishing the shower, retreated gradually, being overburdened by their increased weight of mud.

नभोनदीव्यतिकरधौतमूर्तिभिर्वियद्वतैरनधिगतानि लेभिरे ।

चलच्चमृतुरगखुराहतोत्पतन्महीरजःस्नपनसुखानि दिग्गजैः ॥64॥

The elephants presiding over the cardinal directions enjoyed the pleasure of bathing in the dust of the earth, falling due to the hooves of the horses of the moving army, which was not attained when their bodies were washed due to the contact with the rivers of the sky, when stationed there.

गजव्रजक्रमणभरावप्रया रसातलं यदखिलमानशे भुवा ।

नभस्तलं बहलतरेण रेणुना ततोऽगमत् त्रिभुवनमेकतामिव ॥65॥

The three worlds appeared to be fused into one as the earth pervaded into the netherworld, being lowered by the weight of the moving elephants and the sky was pervaded by the massive dust.

समस्थलीकृतविवरेण पूरिताः क्षमाभृतां बलरजसा महागुहाः ।

रहस्यपाविधुरवधूरतार्थिनां नभःसदामुपकरणीयतां ययुः ॥66॥

The huge caves of the mountains, being filled with the dust of the army which had made the cavities even in level, became useful for the sky-dwellers who were desirous of the amorous

sports with their brides who were overcome with shyness in the secret place.

गते मुखच्छदपटसादृशीं दृशः पयस्तिरोदधति घने रजस्यपि ।

मदानिलैराधिमधुचूतगन्धिभिर्दिपा द्विपानभिययुरेव रंहसा ॥67॥

When the thick dust had concealed the patch of the eyes and assumed the nature of the cloth worn on face, the female elephants went to the side of their mates quickly due to the winds carrying the rut, fragrant like the mango flowers in the spring season.

मदाम्भसा परिगलितेन सप्तधा गजाञ्जनः शमितमरुद्ध्वजानधः ।

उपर्यवस्थितघनपांसुमण्डलानलोकयत् ततपटमण्डपानिव ॥68॥

People are the elephants, which had subdued the dust underneath with their rut flowing in seven directions and on the upper side of when thick dust remained in tact, as if cloth tents were created on them.

अन्यूनोन्नतयोऽतिमात्रपृथवः पृथ्वीधरश्रीभृत्-

स्तन्वन्तरुकनकावलीभिरुपमां सौदामिनीदामनि ।

वर्षन्तः शममानयन्नुपलसच्छृङ्गारलेखायुधाः

काले कालियकायकालवपुषः पांसुं गजाम्भोमुचः ॥69॥

इति श्रीमाघभट्टविरचिते शिशुपालवधकाव्ये

यदुवंशक्षोभणं नाम सप्तदशः सर्गः ॥17॥

The clouds in the form of elephants, which were tall, and huge and which resembled mountains, causing resemblance to lightning with their golden necklaces, having weapons resembling rainbows, and having dark body like that of the serpent king, suppressed all dust.

Thus ends the seventeenth canto called Yaduvamśokṣobhaṇa in the Śisūpālavadhā of Composed by Māghabhaṭṭa.

शिशुपालवधकाव्ये

अष्टादशः सर्गः

संजग्माते तावपायानपेक्षौ सेनाम्भोधी धीरनादौ रयेणं ।

पक्षच्छेदात्पूर्वमैकत्र देशे वाञ्छन्तौ वा सङ्घविन्ध्यौ निलेतुम् ॥1॥

Those two oceans of army, which were unconcerned about death, and which had resounding noise, met together suddenly like Sahya and Vindhya who wanted to meet at one place before their wings were cut off.

पत्तिः पत्तिं वाहमेयाय वाजी नागं नागः स्यन्दनी स्यन्दनस्थम् ।

इत्थं सेना वल्लभस्येव रागादङ्गेनाङ्गं प्रत्यनीकस्य भेजे ॥2॥

The footmen went to the footmen; horse man encountered the horseman, elephant met with the elephant, the charioteer faced the charioteer. Thus the army met the limbs of the enemy with appropriate counterpart like a woman meeting her lover with passion.

रथ्याघोषैर्बृंहया वारणानामैक्यं गच्छन्वाजिनां हेषया च ।

व्योमव्यापी संततं दुन्दुभीनामव्यक्तोऽभूदीशितेव प्रणादः ॥3॥

The sound of the Dundubhi drum was not clear as it was mingled with the sound of the chariot, the roaring of the elephant and the neighing sound of the horse, as it reached the sky.

रोषवेशाद्भावतः प्रत्यमित्रं दूरोत्क्षिप्तस्थूलबाहुध्वजस्य ।

दीर्घास्तिर्यग्वैजयन्तीसदृश्यः पादातस्य भ्रेजिरे खङ्गलेखाः ॥4॥

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The long swords which resembled the horizontal flags of footman who was running after his enemies in rage and who had lifted his huge hands high up, glittered.

वध्रावद्धा घोरितेन प्रयातामश्वीयानामुच्चैरुच्छलन्तः ।

रौक्मा रेजुः स्यासका मूर्तिभाजो दर्पस्येव व्याप्तदेहस्य शेषाः ॥5॥

The golden bells, tied on the strings of the saddles of the galloping horses, rebounded appearing as if they were the remaining parts of their pride which had already pervaded their body.

सान्द्रत्वक्कास्तल्पाश्लिष्टकक्ष्यामार्ङ्गी शोभामापुवन्तश्चतुर्थीम् ।

कल्पस्यान्ते मारुतेनापनुन्नश्चेलुश्चण्डा गण्डशैला इवेभाः ॥6॥

The thick-skinned elephants, which had attained the lustrous age of forty, whose middle body was tied to the seats moved on appearing like the huge rocks tossed by the wind at the end of the ages.

संक्रीडन्ती तेजिताश्वस्य रागादुद्यम्यारादग्रकायोत्थितस्य ।

रहोभाजामक्षधूः स्यन्दनानां हाकारं नु प्राजितुः प्रत्यनन्दत् ॥7॥

The axle of the wheels of the chariots, which had attained speed, making sound, seemed to congratulate the charioteer who stood leaning on his front and prompted the horses with "ha" sounds passionately.

कुर्वाणानां संपरायान्तरायं भूरेणूनां मृत्युना मार्जनाय ।

संमार्जन्यो नूनमुद्व्यमाना भान्ति स्मोच्चैः केतनानां पताकाः ॥8॥

The flags on the flagstaff shone as if they were the brooms provided by death for the removal of dust which was causing obstruction to the battle.

उद्यन्नादं धन्विभिर्निष्ठुराणि स्थूलान्युच्चैर्मण्डलत्वं दधन्ति ।

आस्फाल्यन्ते कार्मुकाणि स्म कामं हस्त्यारोहैः कुञ्जराणां शिरांसि ॥9॥

The archers and the elephants riders respectively struck the strings of the bows and the heads of the elephants which were

hard, massive and circular in shape, giving rise to a loud sound.

घण्टानादा निःस्वना दिण्डिमानां ग्रैवेयाणामारवा वृंहितानि ।

आमित्येव प्रत्यवोचन् गजानामुत्साहार्थं वाचमाधोरणस्य ॥10॥

The sound of the bells, the sound of the large kettledrums and the sounds of chains in the necks of the elephants seemed to reply "Yes" to the prompting words of the riders.

पातैश्चातुर्विधमस्त्रादिभेदादव्यासङ्गैः सौष्टवाल्लाघवाच्च ।

शिक्षाशक्तिः प्राहरन् दर्शयन्तो मुक्तामुक्तैरायुधैरायुधीयाः ॥11॥

The weapon holders, demonstrating their skill caused by training, started hitting enemies with released weapons (like Cakra) and unreleased weapons (like the sword) which were four fold and which were unobstructed due to their elegance and ease.

रोषावेशादाभिमुख्येन कौचित् पाणिग्राहं रंहसैवोपयातौ ।

हित्वा हेती मल्लवन्मुष्टिघातं घन्तौ बाहूबाहवि व्यासजेताम् ॥12॥

The persons renouncing their weapons in anger, hitting each the with their fists, like wrestlers, were engaged in direct face-to-face combat of hands suddenly.

शुद्धाः सङ्गं न क्वचित्प्राप्नुवन्तो दूरान्मुक्ताः शीघ्रतां दर्शयन्तः ।

अन्तःसेनं विद्विषामाविशन्तो युक्तं चक्रुः सायका वाजितायाः ॥13॥

The arrows which were pure and which did not stick to anything, released from a distance, showing there speed, entering the inside part of the armies of the enemy acted appropriately in relation to their feathers, [acted like horses].

आक्रम्याजेरग्निमस्कन्धमुच्चैरास्थायाथो वीतशङ्कं शिरश्च ।

हेलालोला वर्त्म गत्वातिमर्त्यं घामरोहन्मानभाजः सुखेन ॥14॥

Proud soldiers, entering into the front of the battlefield, holding their heads erect, resorting to playful path, and fighting in a super-human manner easily ascended the heaven.

रोदोरन्ध्रं व्यश्नुवानानि लोलैरङ्गस्यान्तर्मापितैः स्थावराणि ।

केचिद्गुर्वीरित्य संपन्निषद्याः क्रीणन्ति स्म प्राणमूल्यैर्यशांसि ॥15॥

Some people, coming to the grave market of the battle, purchased fame, which was permanent, and which pervaded the gap of the sky, with the price of their lives, which were unstable, and confined to their bodies.

वीर्योत्तेकश्लाघि कृत्वापदानं संग्रामाग्रे मानिनां लज्जितानाम् ।

अज्ञातानां शत्रुभिर्युक्तमुच्चैः श्रीमन्नाम श्रावयन्ति स्म नग्नाः ॥16॥

The bards announced the prosperous names of the kings, who, performing adventures celebrating their valour and energy in the warfront had become shy and therefore unknown to their enemies.

आधावन्तः संमुखं धारितानामन्यैरन्ये तीक्ष्णकौक्षेयकाणाम् ।

वक्षःपीठैरात्सरोरात्मनैव क्रोधेनान्धाः प्राविशन्पुष्कराणि ॥17॥

Some people, who were running towards the sharp swords held to them by others entered into the weapons by their chests up to its hilt by themselves.

मिश्रीभूते तत्र सैन्यद्वयेऽपि प्रायेणायं व्यक्त आसीद्विशेषः ।

आत्मीयास्ते ये पराञ्चः पुरस्तादभ्यावर्ती संमुखो यः परोऽसौ ॥18॥

When the two armies mixed with each other in the battle, there was, however, this difference. Those who turned backward belonged on to one's side, but those who faced them were regarded as enemies.

सदृशत्वादङ्गसंसङ्गिनीत्वं नीत्वा कामं गौरवेणावबद्धा ।

नीता हस्तं वञ्चयित्वा परेण द्रोहं चक्रे कस्यचित् स्वा कृपाणी ॥19॥

The sword, which had a nice handle and which was tightly fastened to the waist, being deceitfully taken by somebody else caused harm to the owner himself, like a chaste woman falling into the hands of a paramour.

नीते भेदं धौतधारानिपातादम्भोदाभे शान्रवेणापरस्य ।
सासृग्राजिस्तीक्ष्णमार्गस्य मार्गो विद्युद्दीप्रः कङ्कटे लक्ष्यते स्म ॥20॥

When the armour, resembling cloud in lustre, of another person was pierced by the sharp edge of the sword of the enemy, the passage of the weapon, accompanied by the flow of blood was clearly visible as brilliant as lightning.

आ मूलान्तात्सायकेनायतेन स्यूते बाहौ मड्डुकश्चिष्टमुष्टेः ।
प्राप्यासातां वेदनां त्यक्तधैर्यादप्यभ्रश्चर्म नान्यस्य पाणेः ॥21॥

The leather shield of one soldier did not fall down from his tight grip eventhough all his courage had withered away on having unbearable pain when his hand from the armpit had been cut by the long arrow.

भित्त्वा घोणामायसेनाधिवक्षः स्थूरीपृष्ठो गार्ध्रपक्षेण विद्धः ।
शिक्षाहेतोर्गाढरज्ज्वेव बद्धं वक्षो नाशकद् दुर्मुखोऽपि ॥22॥

The horse, eventhough always interested in tossing the face by habit, was not able to move its face, being hit in the chest by the long iron arrow after splitting the nose.

कुन्तेनोच्चैः सादिना हन्तुमिष्टन्नाजानेयो दन्तिनस्त्रपति स्म ।
कर्मोदारं कीर्तये कर्तुकामान् किं वा जात्याः स्वामिनो हेषयन्ति ॥23॥

The horse of the fine breed was not at all afraid of the elephant which was targeted by the horse-rider to be killed with the spear. Indeed, those which belong to fine species will not shame their masters intent on performing great deeds for the sake of fame.

जेतुं जैत्राः शेकिरे नारिसैन्यैः पश्यन्तोऽधो लोकमस्तेषुजालाः ।
नागारूढाः पार्वतानि श्रयन्तो दुर्गाणीव त्रासहीनास्त्रसानि ॥24॥

Those valarous soldiers who had mounted on elephants, who looked down upon others, who showered arrows on them, who were devoid of fear and who appeared as if they were occupying moving forts, could not be defeated by the armies of the enemies.

विष्वदीचीर्विक्षिपन् सैन्यवीचीराजावन्तः क्वापि दूरं प्रयातम् ।

बभ्रामैको बन्धुमिष्टं दिदक्षुः सिन्धौ वाद्यो मण्डलं गोर्वराहः ॥25॥

One person, desirous of meeting his dear relative, who had gone far away in the battlefield, tossing the waves of the all-pervasive army looked like Lord Viṣṇu, in the incarnation as great Boar, tossing the waves of the ocean, in search of the lost Earth.

यावच्चक्रे नाञ्जनं बोधनाय व्यस्तारज्ञो हस्तिचारी मदस्य ।

सेनास्वानादन्तिनामात्मनैव स्थूलास्तावत् प्रावहन् दानकुल्याः ॥26॥

Even before the elephant rider, adept in the knowledge of the rut of the elephant had not started the prompting touch to elicit it, the thick river of rut started flowing from them by their own will, being provoked by the sound of the army.

कुध्यन् गन्धादन्यनागाय दूरादारोढारं धूतमूर्ध्वावमन्य ।

घोरारावध्वानिताशेषदिक्के धिक्के नागः पर्यणंसीत् स्व एव ॥27॥

Becoming angry towards another elephant because of the smell of its rut from a distance, one elephant, discarding its rider and tossing its head, fell upon a young elephant, which was its own son, which had filled all the directions with its roar.

प्रत्यासन्ने दन्तिनि प्रातिपक्षे यन्त्रा नागः प्रास्तवक्त्रच्छदोऽपि ।

क्रोधाक्रान्तः क्रूरनिदारिताक्षः प्रेक्षांचक्रे नैव किञ्चिन्मदान्धः ॥28॥

When the elephant belonging to the rival side had come close, the elephant, being overwhelmed by anger, and being blind with rut, could not see anything though it had opened its eyes wide angrily and though the rider had removed the face-cover.

तूर्णं यावन्नापनिन्ये निषादी वासश्चक्षुर्वारणं वारणास्य ।

तावत्पूगैरन्यनागाधिरोहः कादम्बानामेकपातैरसीव्यत् ॥29॥

No sooner did the mahout remove the cloth covering the eyes of the elephant than the rider of the rival elephant stitched it to the face itself with the shower of arrows.

आस्थद्दष्टेराच्छदं चाग्रमत्तो याता यातः प्रत्यरीभं द्विपस्य ।

मग्नस्योच्चैर्बर्हभारेण शङ्कोराव्राते ईक्षणे च क्षणेन ॥30॥

The careless mahout removed the face-cover of the elephant which was moving towards the elephant of the enemies and immediately, its eyes were covered by the peacock feather of the shaft of the arrow which was deeply stuck to its body.

यत्राद्रक्षन् सुस्थितत्वादनाशं निश्चिन्तोऽन्यश्चेतसा भावितेन ।

अन्त्यावस्थाकालयोग्योपयोगं दध्नेऽभीष्टं नागमापद्वनं वा ॥31॥

One mahout prevented his favourite elephant, (from entering the battlefield) which would be useful for the ultimate time or which was like the wealth preserved for calamity and which was, being preserved in a safe place, not destroyed, from entering the battlefield, protecting it properly, and remaining calm after planning everything properly.

अन्योन्येषां पुष्करैरामृशन्तो दानोद्भेदानुच्चकैर्भुग्नवालाः ।

उन्मूर्धानः संनिषद्यापराभिः प्रायुध्यन्त स्पष्टदन्तध्वनीभाः ॥32॥

The elephants fought with each other, producing the clear sound of their tusks, touching the rut flow of each other with their trunks, circling their tails high, holding their heads high, and remaining seated on their posterior parts.

द्राघीयांसः संहताः स्थामभाजश्चारुदग्रास्तीक्ष्णतामत्यजन्तः ।

दन्ता दन्तैराहताः सामजानां भङ्गं प्रापुर्न स्वयं सामाजाताः ॥33॥

The tusks of the elephants, which were very long, thick, strong, beautiful and terrible, being hit by other tusks were broken, but not the elephants themselves, which were long, remaining in the herd, strong, charming and fearsome.

मातङ्गानां दन्तसंघट्टजन्मा हेमच्छेदच्छायचञ्चच्चिच्छाग्रः ।

लग्नोऽप्याग्निश्चामरेषु प्रकामं माञ्जिष्टेषु व्यज्यते न स्म सैन्यैः ॥34॥

The fire, produced by the friction of the tusks of the elephants, the tips of the flame of which flickered like the cut piece of gold,

eventhough stuck on the chowries was not at all noticed by the army.

ओषामासे मत्सरोत्पातवातश्चिष्यदन्तक्षमारुहाघर्षणोत्थैः ।

यौगान्तैर्वा वह्निभिर्वारणानामुच्चैर्मूर्धव्योम्नि नक्षत्रमाला ॥35॥

The cluster of stars in the form of pearl necklaces in the sky in the form of the heads of the elephants was burnt by the fires resembling those at the end of the ages, which were given rise to by the friction of the trees in the form of their tusks, colliding with each other due to the portentous winds of rivalry.

सान्द्राम्भोदश्यामले सामजानां वृन्दे नीताः शोणितैः शोणिमानम् ।

दन्ताः शोभामापुरम्भोनिधीनां कन्दोद्भेदा वैद्रुमा वारिणीव ॥36॥

The tusks seen in the herds of elephants as dark as clouds turned red due to the blood, attained the lustre of the sprouts of the pearl tree seen in the waters of ocean.

आकम्प्राग्रैः केतुभिः संनिपातं तारोदीर्णग्रैवनादं व्रजन्तः ।

मग्नानङ्गे गाढमन्यद्विपानां दन्तान्दुःखादुत्खनन्ति स्म नागाः ॥37॥

The elephants, mingling the fluttering flags with their chains in the neck clattering loudly somehow extracted their tusks which were deeply embedded in the bodies of other elephants.

उत्क्षिप्योच्चैरस्फुरन्तं रदाभ्यामीषादन्तः कुञ्जरं शात्रवीयम् ।

शृङ्गप्रोतप्रावृषेण्याम्बुदस्य स्पष्टं प्रापत्ताम्यमुर्वीधरस्य ॥38॥

The elephant, whose tusk was like the axle of the chariot, lifting up the motionless body of the enemy elephant with its tusks became similar to the mountain on the mount of which was stuck the rainy cloud.

भग्नेऽपीभे स्वे परावृत्य देहं योद्घ्ना सार्धं व्रीडया मुश्नतेषून् ।

साकं यातुः संमदेनानुबन्धी दूनोऽभीक्ष्णं वारणः प्रत्यरोधि ॥39॥

Eventhough his own elephant was running away, the soldier, who was shooting arrows with shame turning back, obstructed the opponent's elephant which was disheartened, along with its

rider's pleasure.

व्याप्तं लोकैर्दुःखलभ्यापसारं संरम्भित्वादेत्य धीरो महीयः ।

सेनामध्यं गाहते वारणः स्म ब्रह्मेव प्रागादिदेवोदरान्तः ॥40॥

One courageous elephant angrily entered the middle of the army which was vast and filled with soldiers and which was difficult to negotiate, like Lord Brahmā entering the belly of Lord Viṣṇu in the past.

भृङ्गश्रेणिश्यामभासां समूहैर्नाराचानां विद्वनीरन्ध्रदेहः ।

निर्भीकत्वादाहवेऽनाहतेच्छो हृष्यन् हस्ती हृष्टरोमेव रेजे ॥41॥

The elephant, being hit throughout in its body by the heap of arrows dark as bees shone like having horripilation of joy, being devoid of any fear and not at all frustrated in its desires in the battlefield.

आताम्राभा रोषभाजः कटान्तादाशूत्राते मार्गणे धूर्ततेन ।

निश्चोतन्ती नागराजस्य जज्ञे दानस्याहो लोहितस्योतधारा ॥42॥

When the arrow was pulled out of the chin of the angry elephant quickly by the mahout, was the flowing liquid rut or blood?

क्रामन् दन्तौ दन्तिनः साहसिक्व्यादीषादण्डौ मृत्युशय्यातलस्य ।

सैन्यैरन्यस्तल्लणादाशशङ्के स्वर्गस्योच्चैररधमार्गाधिरूढः ॥43॥

One soldier, climbing on the high tusks of the elephant looking like the poles of the bed of death was thought by the soldiers to be going up halfway in the path to the heaven.

कुर्वञ्ज्योत्स्नाविपुषां तुल्यरूपस्तारस्ताराजालशाराभिव ग्राम् ।

खङ्गाघातैर्दारिताद्वन्तिकुम्भादाभाति स्म प्रोच्छलन्मौक्तिकौघः ॥44॥

The pearls coming out of the heads of the elephants which were split by the strikes of the swords, which were white in colour, and which resembled the drops of the moonlight shone as if rendering the sky variegated with stars.

दूरोत्क्षिप्तक्षिप्रचक्रावकुतं मत्तो हस्तं हस्तिराजः स्वमेव ।

भीमं भूमौ लोलमानं सरोषः पादेनासृक्पङ्कषेण पिपेष ॥45॥

One intoxicated and angry elephant pulped its own huge trunk with blood and mud, as it was cut down by a fast wheel, hurled at it from a distance and then moving about in the ground.

आपस्काराल्लूनगात्रस्य भूमिं निःसाधारं गच्छतोऽवाङ्मुखस्य ।

लब्धायामं दन्तयोर्युगममेव स्वं नागस्य प्रापदुत्तम्भनत्वम् ॥46॥

For an elephant, falling face down without any support, having been cut down from its knees of the front body, both the tusks themselves, having gained the space became the support.

लब्धस्पर्शं भूव्यधादव्ययेन स्थित्वा किञ्चिदन्तयोरन्तराले ।

ऊर्ध्वाधार्सिक्शुण्णदन्तप्रवेष्टं जित्वोत्तस्थे नागमन्येन सद्यः ॥47॥

Another soldier, being stuck in the middle of the tusks of an elephant, which had believed, on touching the ground, that it had killed him and had become pleased thereby, remaining there for some time, ripped off the tusks with his sword held upwards and stood up, becoming victorious.

हस्तेनाग्रे वीतभीतिं गृहीत्वा कञ्चिद्यालः क्षिप्तवानूर्ध्वमुच्चैः ।

आलीनानां व्योम्नि तस्यैव हेतोः स्वर्गस्त्रीणामर्पयामास नूनम् ॥48॥

A wicked elephant took a valarous soldier, who was devoid of fear, on its tusks and hurled him high up in the sky. Evidently it was presenting him to the divine nymphs who were present in the sky for his own sake.

कञ्चित् दूरादायतेन द्रढीयःप्रासप्रोतस्रोतसान्तःक्षतेन ।

हस्ताग्रेणा प्राप्तमप्यग्रतोऽभूदानैश्वर्यं वारणस्य ग्रहीतुम् ॥49॥

An elephant was not able to catch hold of a soldier with the tips of its trunk, the hole of which was struck by a hard spear, though he was got from a distance.

तन्वाः पुंसो नन्दगोपात्मजायाः कंसेनेव स्फोटिताया गजेन ।

दिव्या मूर्तिव्योमगैरुत्पतन्ती वीक्षामासे विस्मितैश्चण्डिकेव ॥50॥

The divine form of a soldier, being tossed up by the elephant was looked upon by the dwellers of the sky with amazement, like the form of Caṇḍikā, the daughter of Nandagopa hurled into the sky by Kamsa.

आक्रम्यैकामग्रपादेन जङ्घामन्यामुच्चैराददानः करेण ।

सास्थिस्वानं दारुवद्धारुणात्मा कञ्चिन्मध्यात्पाटयामास दन्ती ॥51॥

A wicked elephant tore a soldier into pieces from the middle of his body like a piece of firewood, with the sound of the broken bones, holding firm one leg with its feet and pulling the other leg with its long trunk.

शोचित्वाग्रे भृत्ययोर्मृत्युभाजोरयः नो तथा वल्लभस्य ।

पूर्वं कृत्वा नेतरस्य प्रसादं पश्चात्तापमाप दाहं यथान्तः ॥52॥

One master, grieving at the death of his two servants did not feel that much of grief due to the attachment he felt to the favourite one between them, to the degree of the remorse he felt at the death of the other towards whom he had not shown much favour when alive.

उत्सुत्यारादर्धचन्द्रावलूने वक्त्रेऽन्यस्य क्रोधदष्टौष्ठदन्ते ।

सैन्यैः कण्ठच्छेदलीने कबन्धाद्भूयो बिभ्ये बलगतः सासिपाणेः ॥53॥

The soldiers became scared of the headless body of one soldier who held a sword in his hand, for a second time, when his face was cut off, and with his teeth biting his lips in fury, the head fell back to its original part of the body.

तूर्यारवैराहितोत्तालतालैर्यापन्तीभिः काहलं काहलाभिः ।

नृते चक्षुःशून्यहस्तप्रयोगं काये कूजन् कम्बुरुच्चैर्हास ॥54॥

The conch, whistling loudly seemed to be laughing at the headless body dancing with gesticulations of hands without the accompaniment of eye movements, to the tune of the drums

rhythm and the terrible music of the pipes.

प्रत्यावृत्तं भङ्गभाजि स्वसैन्ये तुल्यं मुक्तैराकिरन्ति स्म कंचित् ।

एकौघेन स्वर्णपुङ्खैर्दिषन्तः सिद्धा माल्यैः साधुवादैर्द्वयेऽपि ॥55॥

When the soldier came back to the battlefield even after his army had retreated in defeat, the enemies covered him with the steady shower of arrows, and the sky-dwellers with the shower of flowers, and both with greetings of respect.

वाणक्षिप्तारोहशून्यासनानां प्रक्रान्तानामन्यसैन्यैर्ग्रहीतुम् ।

संरब्धानां भ्राम्यतामाजिभूमौ वारी वारैः सस्मरे वारणानाम् ॥56॥

Elephants, the riders of which were hit by the arrows and whose seats became empty, which were about to be captured by the enemies and which were roaming about in the battlefield in an agitated state remembered their places of original catchment.

पौनःपुन्यादस्त्रगन्धेन मत्तो मृद्रन् कोपाल्लोकमायोधनोर्व्याम् ।

पादे लग्नमन्त्रमालामिभेन्द्रः पाशीकल्पाभायतामाचकर्ष ॥57॥

One elephant, intoxicated by the smell of blood, trampling people again and again in the battlefield angrily dragged the string of the intestine stuck to its feet, which was long and which looked like a chain.

कश्चिन्मूर्छमित्य गाढप्रहारः सिक्तः शीतैः शीकरैर्वारणस्य ।

उच्छ्वास प्रस्थिता तं जिघृक्षुर्यथाकृता नाकनारी मुमुर्छ ॥58॥

One person, struck hard by the enemies, became conscious on being sprinkled water by the elephant. The divine lady, who had come to get hold of him, being frustrated in her desire, fell unconscious.

लूनग्रीवात् कायकेनापरस्य घामत्युच्चैराननादुत्पतिष्णोः ।

त्रेसे मुग्धैः सैहिकेयानुकारात् सभ्रूभङ्गादप्सरोवक्त्रचन्द्रैः ॥59॥

The faces of divine nymphs were scared of the face of another soldier, which had gone to the sky, looking like the dragon's

head, which was frightening due to the knitting of the brows.

वृत्तं युद्धे शूरमाश्लिष्य काचिदन्तुं तूर्णं मेरुकुञ्जं जगाम ।
त्यक्त्वा नाग्नौ देहमेति स्मयावत्पत्नी सद्यस्तद्वियोगासहिष्णुः ॥60॥

No sooner did the wife of a dead hero, incapable of enduring his separation, reach him, by immolating her body than a divine female, desirous of having amorous sports with him uninhibitedly embraced him and took him to the bough of mount Meru.

त्यक्तप्राणं संयुगे हस्तिनीस्था वीक्ष्य प्रेम्णा तत्क्षणादुद्रतासुः ।
प्राप्याखण्डाद्देवभूयं सतीत्वादाशिश्लेष स्वैव कंचित्पुरन्धिः ॥61॥

One lady mounted on a female elephant seeing her husband losing his life in the battle, died instantly out of her intense love for him and because of her unbroken chastity, attaining divinity, embraced him herself.

स्वर्गे वासं कारयन्त्या चिराय प्रत्यग्रत्वं प्रत्यहं धारयन्त्या ।
कश्चिद्भूमे जेनाकनार्या परस्मिल्लोके लोकं प्रीणयन्त्येह कीर्त्या ॥62॥

One person was attended in the other world by a divine lady who was living for long in the heaven, who was having fresh youth everyday, and entertaining people, and in the world he was attended by fame which caused him to have his abode permanently in heaven, which was fresh every day and which always entertained people.

गत्वा नूनं वैबुधं सद्य रम्यं मूर्छाभाजामाजगामान्तरात्मा ।
भूयो दृष्टप्रत्ययाः प्राप्य संज्ञां साधीयस्ते यदग्रायाद्रियन्त ॥63॥

Indeed, it was true that the inner soul came back to those soldiers who had lost consciousness, on reaching divine abodes. For, on regaining consciousness, in their firm conviction, they respected the battle [which was responsible for their glory].

कश्चिच्छस्त्राबाधमूढोऽपवोर्दुर्लब्धा भूयश्चेतनामाहवाय ।
व्यावर्तिष्ट क्रोशतः सख्युरुच्यैस्त्यक्तश्चात्मा का च लोकानुवृत्तिः ॥64॥

One person, who lost his consciousness when being hit by weapons went back to fight on regaining consciousness, disregarding the loud shouting of his friend, and he abandoned his life. What is the use of following the opinion of others?

भिन्नोरस्कौ शत्रुणाकृष्य दूरादासन्नत्वात् कौचिदेकेषुणैत ।

अन्योन्यावष्टम्भसामर्थ्ययोगादृध्वविव स्वर्गतावप्यभूताम् ॥65॥

Two persons, remaining close, whose chests were split by a single shot of arrow drawn wide by the enemy became united in the heaven also, because of the close understanding between the two.

भिन्नाञ्छस्त्रैर्मोहभाजोऽभिजातान् हन्तुं लोकं धारयन्तः स्ववर्गम् ।

जीवग्राहं ग्रहयामासुरन्ये योग्येनार्थः कस्य न स्याज्जनेन ॥66॥

Some heroes captured some highborn people alive, who had lost their consciousness when being hit by weapons, preventing their own companions from killing them. Indeed, for whom will not be worthy people useful?

भग्नेर्दण्डैरातपत्राणि भूमौ पर्यस्तानि प्रौढचन्द्रद्युतीनि ।

आहारार्थं प्रेतराजस्य रुप्यस्थालीनीव स्थापितानि स्म भान्ति ॥67॥

The umbrellas, which remained scattered in the ground with their handles broken, which were as white as full shape of the moon, shone like the silver plates spread for the dinner of the Death God.

रेजुर्भ्रष्टा वक्षसः कुङ्कुमाङ्का मुक्ताहाराः पार्थिवानां व्यसूनाम् ।

सैन्यान्तास्थीन् खादतो रक्तरक्ता नष्टा नूनं प्रेतराजस्य दन्ताः ॥68॥

The pearl necklaces of the dead kings, mixed with saffron, appeared like the teeth of the Death-God, stained with blood, which had fallen down, after eating the soldiers along with their attendant animals, with their bones.

निम्नेष्वोधीभूतमस्रक्षतानामस्रं भूयो यच्चकासांचकार ।

रागार्थं तत्किन्तु कौसुम्भमम्भः संव्यानानामन्कान्तःपुरस्य ॥69॥

Was the blood, oozing from those wounded by weapons, conveyed in lower ground, which was shining, the safflower water stored for dyeing the clothes in the haren of the Death-God?

रामेण त्रिःसप्तकृत्यो हृदानां चित्रं चक्रे पश्चकं क्षत्रियासैः ।

रक्ताम्भोभिस्तत्क्षणादेव तस्मिन्संख्येऽसंख्याः प्रासरन् द्वीपवत्यः ॥70॥

Rāma had made Samatapañcaka a pool with the flood of Kṣatriyas twenty one times. But in that battle, there were innumerable rivers flowing instantaneously with flood.

संदानान्तादस्त्रिभिः शिक्षितास्त्रैराविश्यान्तः शातशस्त्रावलूनाः ।

कूर्मोपम्पं व्यक्तमन्तर्नदीनामैभाः प्रापन्नङ्घ्रयोऽसृङ्मयीनाम् ॥71॥

The feet of the elephants, ripped from the ankles by trained soldiers by going down, bore resemblance with tortoises in the rivers of blood.

पद्माकारैर्योधवक्त्रैरिभानां कर्णभ्रष्टैश्चामरैर्हंसशुभ्रैः ।

सोपस्काराः प्राभवन्स्रतोयस्रोतस्विन्यो वीचिषूच्चैस्तरङ्गिः ॥72॥

Rivers of blood were produced decorated with the face of soldiers resembling lotuses and chowries, white like white lotuses, fallen from the ears of the elephants which were floating in the high waves.

उत्क्रान्तानामामिषायोपरिष्टदध्याकाशं वभ्रमुः पत्रवाहाः ।

मूर्ताः प्राणा नूनमद्याप्यपेक्षामासुः कायं त्याजिता दारुणास्त्रैः ॥73॥

Birds hovered around the sky for the flesh of the people who had departed upwards. They were indeed the embodied souls of the dead ones, which wanted back their bodies which were removed from them with sharp weapons.

आतन्वद्भिर्दिक्षु पक्षाग्रवातं प्राप्तेर्दूरादाशु तीक्ष्णैर्मुखेषु ।

आदौ रक्तं सैनिकानामजीवैर्जीवैः पश्चात् पत्रिपूगैरपायि ॥74॥

The blood of soldiers was first sucked by insentient *patripūgas* [arrows] which caused wind flow in directions with the feathers at their end and then by sentient *patripūgas* [birds like vulture] which caused wind blow in their directions with their wings.

तेजोभाजां यद्रणे संस्थितानामदत्तीव्रं सार्धमङ्गेन नूनम् ।

ज्वालाव्याजादुद्रमन्ती तदन्तस्तेजस्ताजग्दीप्तजिह्वा ववाशे ॥75॥

A female jackal, whose tongue was ablaze, howled, as if suddenly releasing the heat inside its body under the pretext of flames, which it had consumed along with the bodies of those dead persons of great prowess, as if its tongue was inflamed by the heat.

नैरन्तर्यच्छन्नेदेहान्तरालं दुर्भक्षस्य ज्वालिना वाशितेन ।

योद्धुर्वाणव्रातमादीप्य मांसं पाकापूर्वस्वादमादे शिवाभिः ॥76॥

The female jackals, after burning down, with their inflamed sounds, the cluster of arrows which had canceled the body of the warrior with its thick cover, ate his flesh which was of rare taste because of its being cooked. [It is believed that the sounds produced by she-jackals will inflame their tongues]

ग्लानिच्छेदि क्षुत्प्रबोधाय पीत्वा रक्तारिष्टं पाचिताजीर्णशेषम् ।

खादुंकारं कालखण्डोपदंशं क्रोष्टा डिम्बं व्यध्वनद्यस्वनच्च ॥77॥

The jackal heartily ate the spleen which removed its fatigue, after drinking red blood as appetiser, which digested the undigested food, with the liver serving as accompanying food, and afterwards started howling.

क्रव्यात्पूगैः पुष्करैरानकानां प्रत्याशाभिर्मेदसो दारितानि ।

भुञ्जानो हि प्राणिसङ्घं रणोर्व्या नूनं कालो व्याददावाननानि ॥78॥

With the leather of the drums which were cut open by the flesh-eating birds desirous of fat, the Death God seemed to be opening his mouth, after eating up the herds of animals.

कीर्णा रेजे साजिभूमिः समन्तादप्राणद्भिः प्राणभाजां प्रतीकैः ।

बह्वारथैरर्थसंयोजितैर्वा रूपैः स्रष्टुः सृष्टये कर्मशाला ॥79॥

That battlefield shone, being scattered with the limbs of dead birds and animals, as if it were the workshop of the creator for his creation, being filled with forms of creatures almost finished, and half-finished.

आयान्तीनामविरतरयं राजकानीकिनीना-

मित्यं सैन्यैः सममलघुभिः श्रीपतेरुर्मिमद्भिः ।

आसीत् तोयैर्मुहुःखिव महद्वारिधेरापगानां

दोलायुद्धं कृतगुरुतरध्वानमौद्वत्यभाजाम् ॥80॥

इति श्रीमाघभट्टविरचिते शिशुपालवधकाव्ये अष्टादशः सर्गः॥18॥

There was this type of indecisive battle between the huge armies or Śiśupāla and Lord Kṛṣṇa which advanced to each other without any break in the speed, which were haughty, which were having the shape of waves, and which made loud victorious sound, as if between the waters of rivers and oceans.

Thus ends the eighteenth canto in the poem Śiśupālavadha composed by Māghabhaṭṭa.

शिशुपालवधकाव्ये

एकोनविंशः सर्गः

अयोत्तस्थे रणाटव्यामसुहृद्वेणुदारिणा ।

नृपाङ्घ्रिपौघसंघर्षादग्निवद्वेणुदारिणा ॥1॥

Thereupon, King Veṇudāri, who was the destroyer of the bamboos in the form of kings stood up, being provoked by the friction among the trees in the form of the kings, like a fire coming out of bamboos.

आपतन्तममुं दूरादूरीकृतपराक्रमः ।

बलोऽवलोकयामास मातङ्गमिव केसरी ॥2॥

Balarāma, whose valour was established looked upon him who was fast approaching, like a lion surveying an elephant.

जजौजोजाजिज्जाज्जाजी तं ततोऽतिततातितुत् ।

भाभोऽभीभाभिभूभाभूराररिरररः ॥3॥

Then Balarāma, who was victorious in battles by the forces of soldiers, a good fighter and conqueror of even great soldiers, possessing vast army, confronted him.

भवन् भयाय भूतानामाकम्पितमहीतलः ।

निर्घात इव निर्घोषभीमस्तस्यापतद्रयः ॥4॥

His chariot, capable of creating fear among warriors, went away making the earth tremble and terrible with its sound like a thunderbolt.

रामे रिपुः शरनाजिमहेष्वास विचक्षणे ।

क्रोधादथैनं शितया महेष्वा स विचक्षणे ॥5॥

Veṇudārin shot arrows at Balarāma who was expert in the festivals of battles. Then Rāma struck him with his huge arrow.

दिशकर्ममिवावार्ची मूर्छा गतमपावहत् ।

मन्दप्रतापं तं सूतः शीघ्रमाजिविहायसः ॥6॥

The charioteer took him away, whose valour was gone, from the sky of the battle just as Aruṇa takes away the Sun, whose vigour is lost, when he goes to the southern direction, from the sky.

कृत्वा शिनेः सालचमूं सप्रभावा चमूर्जिताम् ।

ससर्ज वक्त्रैः फुल्लाब्जसप्रभा वाचमूर्जिताम् ॥7॥

The army of Sātyaki, which was mighty and having the beauty of blossomed lotus flowers on its faces, gave utterance to powerful shouts after defeating the army of Sālva [who belonged to the side of Śiśupāla.]

उल्मुकेन द्रुमं प्राप्य संकुचत्यत्रसंपदम् ।

तेजः प्रकिरता दिक्षु सप्रतापमदीप्यत ॥8॥

Ulmuka, the son of Lord Kṛṣṇa, confronting Druma belonging to the side of Śiśupāla, whose vehicles were withdrawing in fear, and who looked like a tree whose leaves were shrinking, shone in great glory disseminating his prowess in all directions.

पृथोरध्यक्षिपद्रुक्मी यया चापमुदायुधः ।

तयैव वाचापगमं ययाचापमुदा युधः ॥9॥

Rukmin begged Pṛthu [the son of Lord Kṛṣṇa] to let him go out of the battlefield unharmed with the same speech with which he had insulted the latter's bow, with his own weapon held high.

समं समन्ततो राज्ञामापतन्तीरनीकिनीः ।

कार्ष्णिः प्रत्यग्रहीदेकः सरस्वानिव निम्नगाः ॥10॥

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Pradyumna, the son of Kṛṣṇa confronted all the armies of the enemies which were coming together from different sides, all alone by himself.

दधानैर्धनसादृश्यं लसदायसदंशनैः ।

तत्र काश्चनसच्छाया ससृजे तैः शराशनिः ॥11॥

There, the enemies, looking like clouds in their tight armours, released he comet of arrow, golden in hue toward Pradyumna.

नखांशुमञ्जरीकीर्णामसौ तरुरिवोच्चकैः ।

बभौ विभ्रद्वनुःशाखामधिरूढशिलीमुखाम् ॥12॥

Thereupon, Pradyumna, holding the bow which was like a branch, with arrows looking like bees and which was filled with flowers in the form of the rays emitted by his nails shone like a tall tree.

प्राप्य भीममसौ जन्मं सौजन्यं दधदानते ।

विध्यन्मुच न रिपूनरिपूगान्तकः शरैः ॥13॥

Entering the battlefield, even when showing clemency to those who prostrated before him, he did not, however, spare his enemies, being the destroyer of their herd, assaulting them with his arrows.

कृतस्य सर्वक्षितिपैर्विजयाशंसया पुरः ।

अनेकस्य चकारासौ बाणैर्बाणस्य खण्डनाम् ॥14॥

He inflicted heavy damage with his arrows on Bāṇāsura, along with his army, who was put on the forefront of the battle by all the kings with the benedictions for victory.

या बभार कृतानेकमाया सेना ससारताम् ।

धनुः स कर्षन् रहितमायासेनाससार ताम् ॥15॥

Drawing his bow playfully, he confronted that army [of the enemy] which had preserved its strength by doing a lot of deceitful things.

ओजो महौजाः कृत्वाधः स क्षणादुत्तमौजसः ।

कुर्वन्नाजावमुख्यत्वमनयन्नाम मुख्यताम् ॥16॥

Having great vigour in him, he rendered his name prominent in the battle by depleting the power of Uttamojas [rendering the ojas, the power, of Uttamojas inferior].

दूरादेव चमूर्धल्लैः कुमारो हन्ति स स्म याः ।

न पुनः सांयुर्गी ताश्च कुमारो हन्ति सस्मयाः ॥17॥

Those haughty armies, which he destroyed from a distance never did come up to the battlefield.

निपीड्य तरसा तेन मुक्ताः काममनास्थया ।

उपाययुर्विलक्षत्वं विद्विषो न शिलीमुखाः ॥18॥

It was only the enemies who became ashamed [*vilakṣa*] and the arrows which were released by him even casually were not off the mark [*vilakṣa*].

तस्यापदानैःसमरे सहसा रोमहर्षिभिः ।

सुरैरशंसि व्योमस्थैः सह सारो महर्षिभिः ॥19॥

His powers were congratulated by the sages residing in the sky, whose hair stood on its end by his exploits in the war.

सुगन्धयद्दिशः शुक्लमम्लानि कुसुमं दिवः ।

भूरि तत्रापातत् तस्मादुत्पपात दिवं यशः ॥20॥

Profuse flowers, which added fragrance to the directions were showered on him from the heaven. From him also went up to the heaven fame which added fragrance to the directions.

सोढुं तस्य द्विषो नालमपयोधरवा रणम् ।

ऊर्णुनाव यशश्च घामपयोधरवारणम् ॥21॥

His fight could not be withstood by enemies whose sound was lost. Therefore his fame pervaded the heavens, without any obstacle caused by clouds.

केशप्रचुरलोकस्य पर्यस्कारि विकासिना ।

शेखरणेव युद्धस्य शिरः कुसुमलक्ष्मणा ॥22॥

Just as a head consisting of profuse hair is being decorated by articles, consisting of blossoming flowers, the battlefront was decorated by him, who was the incarnation of Lord Cupid and who was treading different paths.

सादरं युध्यमानापि तेनान्यनरसादरम् ।

सा दरं पृतना निन्ये हीयमाना रसादरम् ॥23॥

Though that army was fighting with great concentration, it was led to fear by him, which caused fright even in others and were made deprived of valour.

इत्यालिङ्गितमालोक्य जयलक्ष्म्या झषध्वजम् ।

कुद्धयेव क्रुधा सद्यः प्रपेदे चेदिभूपतिः ॥24॥

King Śiśupāla became overcome by Fury, who was himself as it were, angry on seeing Pradyumna embraced by the goddess of victory.

अहितानभि वाहिन्या स मानी चतुरङ्गया ।

चचाल बलगतकलभसमानीचतुरङ्गया ॥25॥

Being proud, he marched towards his enemies with his fourfold army consisting of galloping tall horses looking like elephants.

ततस्ततधनुर्मौर्वीविस्फारस्फारनिःस्वनैः ।

तूर्यैर्युगक्षयक्षुब्धदकूवारानुकारिणी ॥26॥

सकारनानारकासकायसाददसायका ।

रसाहवा वाहसारनादवाददवादना ॥27॥

लोलासिकालियकुला यमस्येव स्वसा स्वयम् ।

चिकीर्षुरुल्लसल्लोहवर्मश्यामा सहायताम् ॥28॥

सा सेना गमनारम्भे रसेनासीदनारता ।

तारनादजना मत्तधीरनागमनामया ॥29॥

That army of Śiśupāla, consisting of people making shrill sounds, which imitated the ocean agitated at the end of ages, with drums whose sounds were augmented with the notes of the strings of long-drawn bows, which consisted in arrows causing whirling and destruction to the bodies of the herds of enemies, which looked upon the battle with enthusiasm and which superseded the arguments in the form of the sounds of the carrier animals like horses with its loud drum beats was fully enthused in its march towards the battle front.

धौतधारासयः प्रष्टाः प्रातिष्ठन्त क्षमाभुजाम् ।

शौर्यानुरागनिकषः सा हि वेलानुजीविनाम् ॥30॥

The vanguard of kings started for the battle drawing their sharpened swords. For the followers, that occasion is the real touchstone for valour and love.

दिवमिच्छन् युधा गन्तुं कोमलामलसंपदम् ।

दधौ दधानोऽसिलतां कोऽमलामलसं पदम् ॥31॥

At that time, which person, holding spoless sword, did place his footsteps lazily, being desirous of entering heaven, characterised by pure wealth which could be enjoyed.

कृतोरुवेगं युगपद् व्यजिगीषन्त सैनिकाः ।

विपक्षं बाहुपरिधैर्जङ्घाभिरितरेतरम् ॥32॥

The good warriors simultoneously defeated two : They defeated their enemies who had come with great speed with the bars in the form of their hands. They defeated their own folks who were marching with great speed with their legs.

वाहनाजनि मानासे साराजावानमा ततः ।

मत्तसारगराजेभे भारीहावञ्जनध्वनि ॥33॥

Thereupon, in that hard battle, which destroyed pride and

in which were present haughty elephants of the kings, the army, characterised by the sounds of soldiers carrying huge weights became invincible.

निध्वनज्जवहारीभा भेजे रागरसात्तमः ।

ततमानवजारासा सेना मानिजनाहवा ॥34॥

That army, consisting of roaring and fast-moving elephants, and accompanied by the shouts of the heroes as well as fight of proud warriors became blind with rage.

अभग्रवृत्ताः प्रसभादाकृष्टा यौवनोद्धतैः ।

चक्रन्दुरुच्चकैर्मुष्टिग्राह्यमध्या धनुर्लताः ॥35॥

The bows, the strings of which remained unbroken and circular in shape, being stretched with great force by haughty youths, being held in the middle with their fists made loud sounds.

करेणुः प्रास्थितानको रेणुर्घण्टाः सहस्रशः ।

करेणुः शीकरो जज्ञे रेणुस्तेन शमं पयौ ॥36॥

The elephants, large in number marched forward; thereupon thousands of bells started ringing. Drops of sweats were produced in hands; with that, the dust was subdued.

धृतप्रत्यग्रशृङ्गारसरगैरपि द्विपैः ।

सरोषसंभ्रमेवभ्रे रौद्र एव रणे रसः ॥37॥

The elephants, which bore Śṛṅgāra in the form of red beads in every part of their bodies, however, overwhelmed with anger and stress had only the Raudra (furious) emotion in the battle.

न तस्यौ भर्तुतः प्राप्तमानसंप्रतिपत्तिषु ।

रणैकसर्गेषु भयं मानसं प्रति पत्तिषु ॥38॥

For the foot soldiers, who were honoured and given recognition by their master, and whose sole motivation was the battle, fear did not have any place in the minds.

वाणाहिपूर्णतूणीरकोटरैर्धन्विशाखिभिः ।

गोधाश्लिष्टभुजाशाखैर्भूद्रीमा वलाटवी ॥39॥

This forest of army became fearsome with the trees in the form of soldiers, whose quivers, filled with arrows looked like cavities and the branches consisting of their hands with arm-covers.

नानाजावजानाना सा जनौघघनौजसा ।

परानिहाहानिराप तान्वियाततयाचिता ॥40॥

That army of Śiśupāla, ridiculing others with the great valour of the people having no loss, and fear, met the enemies.

विषमं सर्वतो भद्रचक्रगोमूत्रिकादिभिः ।

श्लोकैरिच महाकाव्यं व्यूहैस्तदभवद्वलम् ॥41॥

Just as a Mahākāvya is difficult to comprehend with difficult verses involving poetic figures like Sarvatobhadra, Cakra and Gomūtrikā, that army became difficult to penetrate with arrays like Sarvatobhadra, Cakra and Gomūtrikā.

संहत्या सत्त्वतां चैद्यं प्रति भास्वरसेनया ।

वले योद्धुमुत्पन्नप्रतिभा स्वरसेन या ॥42॥

Thereupon, the forces of the Yadus which were intent upon fighting by its own will encircled Śiśupāla.

विस्तीर्णमायामवती लोललोकनिरन्तरा ।

नेन्द्रमार्गं स्थेव पपात द्विषतां बलम् ॥43॥

वारणागगभीरा सा साराभीगगरणारवा ।

कारितारिवधा सेना नासेधा वरितारिका ॥44॥

That army of the Yadus, which was very long, which was filled with energetically moving people, which was impenetrable with mountains in the form of elephants, which was of hardcore nature, which was having the shouts of people, who had never

encountered fear, which caused the destruction of the enemies, which did not have any impediments and which prevented the enemies, fell upon the enemies just like a path of chariot enters the royal highway.

अधिनागं प्रजविनो विकसत्पिच्छचारवः ।

पेतुर्वाहिणदेशीयाः शङ्खवः प्राणहारिणः ॥45॥

Spears, which were capable of drawing life, which were moving fast and which looked like peacocks with feathers opening behind them fell upon elephants looking like serpents.

प्रवृत्ते विलसद्धानं साधनेऽप्यविषादिभिः ।

वृषे विकसद्धानं युद्धमाप्य विषाणिभिः ॥46॥

The elephants, which were not frightened even when the army started fighting, with resounding roar, showered rut.

पुरः प्रयुक्तैर्युद्धं तद्वलितैर्लब्धशुद्धिभिः ।

आलापैरिव गान्धर्वमदीप्यत पदातिभिः ॥47॥

That battle was illumined by the foot soldiers who were positioned in the front in a circular shape, and who were ascertained to be pure, just like music beautified by the rendering of the Rāga alone in the beginning with cyclical recitation of notes.

केनचित् स्वामिनान्येषां मण्डलाग्रानवद्यता ।

प्रापे कीर्तिप्लुतमहीमण्डलाग्रानवद्यता ॥48॥

One soldier, who was cutting the swords of others with his sword, attained praise which was characterised by fame pervading the end of the earth.

कर्तुं विद्विषतस्तीक्ष्णः सममेव सुसंहतेः ।

परिवारात् पृथक् चक्रे खड्ग आत्मा च केनचित् ॥49॥

One hero, in order to defeat the enemies, released himself from his group and his sword from its sheath simultaneously, both very sharp.

अन्येन विदधेऽरीणमतिमात्राविलासिना ।

उद्गूर्णेन चमूस्तूर्णं मतिमात्रा विलासिना ॥50॥

Another person, who was sportive in his battle, rendered the huge army of the enemies trembling with fear, with his raised sword.

सहस्रपूरणः कश्चिल्लुनमूर्धासिना द्विषः ।

तदोर्ध्व एव काबन्धीमभजन्नर्तनक्रियाम् ॥51॥

One soldier, who had cut off the head of the enemy completing one thousand [casualties] resorted to the dance of beheaded body [by himself] thereafter.

शस्त्रव्रणमयश्रीमदलंकरणभूषितः ।

ददृशोऽन्यो रावणवदलङ्करणभूषितः ॥52॥

Another person, embellished by decorations, consisting of wounds caused by weapons, looked like Rāvaṇa, the only difference being the latter was seen embellished in Laṅkā [while the farmer was A-laṅkaraṇabhūṣita]

द्विषद्विशसनच्छेदनिरस्तोरुयुगोऽपरः ।

सिक्तश्चास्त्रैरुभयथा बभूवारुणविग्रहः ॥53॥

Another warrior became possessive of the body of Aruṇa in two ways, with his thighs being cut off by the sword of the enemies and turning reddish in colour, due to being drenched in blood [Aruṇa, the charioteer of the Sun also does not have thighs and is red in colour].

भीमतामपरोऽम्भोधिसमेधित महाहवे ।

दाक्षे कोपः शिवस्येव समेधितमहा हवे ॥54॥

In that great battle which was like a huge ocean, one hero of great valour attained the terrible nature similar to the anger of Lord Śiva, which heightened in the scarifice of Dakṣa.

दन्तैश्चिच्छिदिरे कोपात् प्रतिपक्षं गजा इव ।

परनिस्त्रिंशनिर्लूनकरवालाः पदातयः ॥55॥

The foot soldiers, whose swords were cut off by the sword of the enemies bit with their teeth the enemies in anger like elephants.

रणे रभसनिर्भिन्नद्विपपाटविकासिनि ।

न तत्र गतभीः कश्चिद्विपपाट विकासिनि ॥56॥

Being courageous, nobody fled from that battlefield which was expansive, in which the swords of the dexterous soldiers had enthusiastically killed elephants.

यावन्न सत्कृतैर्भर्तुः स्नेहानृण्यं यियासुभिः ।

अमर्षादितैस्तावत् तत्यजे युधि जीवितम् ॥57॥

While the soldiers duly honoured by their masters, desirous of repaying their debt, had not given up their life in the battle, these who had not been honoured gave up their lives angrily.

अयशोभिदुरा लोके कोपघा मरणाहते ।

अयशोभिदुरालोके कोपघामरणाहते ॥58॥

What way is left in such a world to destroy ill repute except giving up one's life? And in the place appropriate for anger, what way is left for a person intent to fight except giving up one's life?

स्खलन्ती न क्वचित् तैक्ष्ण्यादभ्यग्रफलशालिनी ।

अमोचि शक्तिः शक्तिकैर्लोहजा न शरीरजा ॥59॥

Those who were adepts in using missiles, released only missiles (śtaki) made of metal which never faltered due to its sharpness and which had very sharp tips. They did not give up the śakti (dexterity) belonging to their body, which was praiseworthy due to the impending results and which was unfaltering.

आपदि व्यापृतनया रुषा युयुधिरे नृपाः ।

आप दिव्यां पृतनया विस्मयं जनता तया ॥60॥

The kings fought furiously, not giving up the codes of fight even in calamities so that the divine beings became amazed by the conduct of their army.

स्वगुणैरा फलप्राप्तेराकृष्य गणिका इव ।

कामुकानिव नालीकांस्त्रिणताः सहसामुचन् ॥61॥

Bows released arrows rapidly after pulling the strings to the extent of the reach of the accomplished target like prostitutes, who attract their lovers with the help of their qualities until their aims are fulfilled.

वाजिनः शत्रुसैन्यस्य समारब्धनवाजिनः ।

वाजिनश्च शरा मध्यमविशन् द्रुतवाजिनः ॥62॥

Both the horses and arrows fitted with feathers entered the midst of the enemy in the unique battle which had commenced.

पुरस्कृत्य फलं प्राप्तैः सत्पक्षाश्रयशालिभिः ।

कृतपुङ्खतया लेभे लक्षमप्याशु मार्गणैः ॥63॥

The arrows, which were resorted to for attaining specific results, which were having nice feathers attained their targets as they were filled with feathers, just like beggars, who are clever, who toil for money, and who have good patrons, attain lakhs of money.

रक्तस्रुतिं जपासूनसमरागामिषुव्यधात् ।

कश्चित् पुरः सपत्रेषु रामरागामिषु व्यधात् ॥64॥

With the help of his arrows one soldier created a flow of blood, resembling the *Japa* flower in the enemies in front of him who had come to the battle.

रयेण रणकाम्यन्तौ दूरादुपगताविभौ ।

गतासुरन्तरा दन्ती वरण्डक इवाभवत् ॥65॥

When two elephants were rushing towards each others with a desire to fight, an elephant which was dead and which was lying in between them appeared as if it were the wooden block placed in between them.

भूरीभिर्भारिभिर्भीरा भूभारैरभिरेभिरे ।

भेरीरेभिभिरभ्राभैरभीरुभिरभैरिभाः ॥66॥

Elephants which were very heavy, fearsome, appearing like the burden of earth, sounding like huge drums, black like clouds and fearless encountered their rival elephants.

निशितासिलतालूनैस्तथा हस्तैर्न दन्तिनः ।

युध्यमाना यथा दन्तैर्भग्नैरापुर्विहस्तताम् ॥67॥

The fighting elephants did not attain that much of sense of futility when their trunks had been cut off by sharp swords as they had attained when their tusks were broken into pieces.

निपीडनादिव मियो दानतोयमनारतम्

वपुषामदयापातादिभानामभितोऽगलत् ॥68॥

The rut of the elephants oozed everywhere, due to the merciless fall of their bodies as if because of being squeezed by each other

रणाङ्गनं सर इव प्लावितं मदवारिभिः ।

गजः पृथुकराकृष्टशतपत्रमलोडयत् ॥69॥

The elephant stirred up the battle field making it overflowing with rut, scattering the vehicles of the enemies, as if stirring up a lake, plucking the leaves of lotuses.

शरक्षते गजे भृङ्गैः सुविषादिनिषादिनि ।

रुतव्याजेन रुदितं तत्रासीदतिसीदति ॥70॥

There, when the elephant was hit by an arrow, with its rider becoming depressed, the bees wept under the pretext of making sound, with their refuge gone.

अन्तकस्य पृथौ तत्र शयनीय इवाहवे ।

दशनव्यसनादीयुर्मत्कुणत्वं मतङ्गजाः ॥71॥

In that battle, which was huge, and which looked like the bed of the lord of death, elephants attained the status of Matkuṇas [bed bugs, which do not have tusks].

अभीकमतिकेनेद्रे भीतनान्दस्य नाशने ।

कनत्सकामसेनाके मन्दकामकमस्यति ॥72॥

दधतोऽपि रणे भीममभीक्षां भावमासुरम् ।

हताः परैरभिमुखाः सुरभूयमुपाययुः ॥73॥

In that battle, which was illumined by fearless warriors, which was the destroyer of happiness of cowards, which was having resplendent army, whose desire was fulfilled, [which was accompanied by Pradyumna, the incarnation of Kāma] and which rejected people of weak aspirations, even those who had assumed terrible forms became God-like when killed by the enemies.

येनाङ्गमूहे व्रणवत् सरुचा परतोमरैः ।

ममत्वं स ययौ खङ्गत्सरुचापरतोऽमरैः ॥74॥

The luminous person, who possessed limbs having wounds caused by the weapons of enemies, and who was attached to the sword in his fist, and his bow, attained equal status as that of gods.

निपातितसुहृत्स्वामिपितृव्यभ्रातृमातुलम् ।

पाणिनीयमिवालोचि धीरैस्तत् समरजिग्म ॥75॥

That battlefield, in which friends, masters, fathers, brothers and uncles were fallen was regarded by the courageous ones as equivalent to the grammar of Pāṇini which had enjoined the forms of the words Suhṛt, Svāmin, Pitr̥vya, Bhrātā and Mātula without formative rules.

अभावि सिन्ध्वा संध्याभ्रसदृगूरुधिरतोयया ।

हते योद्धुं जनः पांसौ स दृगूरुधि रतो यया ॥76॥

A river, filled with water in the form of blood looking like evening clouds was produced there, by which the dust obstructing the eyes was removed, whereupon, people started fighting.

विदलत्पुष्कराकीर्णाः पतच्छङ्खसमाकुलाः ।

तरत्पत्ररथा नद्यः प्रासर्पन् रक्तवारिजाः ॥77॥

Rivers having water in the form of blood started flowing with scattered lotus leaves in the form of broken palms, filled with crunches [fallen from the bodeis of elephants] and floating boats in the form of chariots.

असृज्जनोऽस्त्रक्षतिमानवमज्जवसादनम् ।

रक्षःपिशाचं मुमुदे नवमज्जवसादनम् ॥78॥

People wounded by weapons discharged blood which was slow-flowing due to its thickness. Demons and goblins, having fresh marrow and fat became happy.

चित्रं चापैरपेतज्यैः स्फुरद्वक्तशतहृदम् ।

पयोदजलमिव तद्वैराशंसनामावभौ ॥79॥

That battle field, filled with bows from which strings were removed, and having hundreds of pools of flood looked like a cluster of clouds which was beautiful with rainbows and brilliant red streaks of lightning.

बन्धौ विपत्रेऽनेकेन नरेणेह तदन्तिके ।

अशोचि सैन्ये घण्टाभिर्न रेणे हतदन्तिके ॥80॥

In that battle, when the close relative was killed, many a person grieved. The bells of the dead elephants did not ring.

कृतैः कीर्णा मही रेजे दन्तैर्गात्रेश्च दन्तिनाम् ।

क्षुण्णलोकासुभिर्मृत्योर्मुसलोलूखलैरिव ॥81॥

The earth shone with the scattered tusks and bodies of elephants, as if with the pestles and mortars of death which had powdered the lives of people.

युधमित्यं विधूतान्यमानवानभियो गतः ।

चैद्यः परान्पराजिग्ये मानवानभियोगतः ॥82॥

Thus the proud Śiśupāla, entering into the battlefield, defeated his enemies who had made others tremble and who were devoid of any fear.

अथ वक्षोमणिच्छयाच्छुरितापीतवाससा ।

स्फुरितेद्रधनुर्भिन्नतडितेव तडित्वता ॥83॥

नीले नानालनलिनलिनो लललनालिना ।

ललनाललनेनाललीलालानेन लालिना ॥84॥

अपूर्वयेव तत्कालसमागमसकामया ।

दृष्टेन राजन्वपुषा कटाक्षैर्विजयश्रिया ॥85॥

विभावी विभवी भाभो विभाभावी विवो विभीः ।

भवाभिभावी भावावो भवाभावो भुवो विभुः ॥86॥

उपैतुकामैस्तत्पारं निश्चितैर्योगिभिः परैः ।

देहत्यागकृतोद्योगैरदृश्यत परः पुमान् ॥87॥

Thereupon, Lord Kṛṣṇa, the supreme being, shining with his body which was having the twin yellow garments mixed with the lustre of the Kaustubha jewel on his chest, which was shining like a cloud, interspersed with lightning mixed with the rainbow, which was black, having a sportive lotus in which were absorbed from the stem onwards moving bees, and which was like the blinding post of all graceful movements desired by beautiful women, which was spotted by the Goddess Fortune with her sidelong glances, as if for the first time, and who was omnipresent,

full of prosperity, shining like a star, source of glitter, shining without Garuḍa, fearless, destroyer of the miseries of the world, preserver of the world, beginningless like Lord Śiva, the master of the earth, was seen by his enemies, who wanted to see his end, who were determined to fight, and who were prepared to forsake their bodies, like yogins who wanted to explore His limits and who were desirous of forsaking their bodies.

ते श्रिया घनयानस्तरुचा सारतया तया ।
यातया तरसा चारुस्तनयानघयाश्रितम् ॥88॥

विद्विषोऽद्विषुरुद्वीक्ष्य तथाप्यासन्निरेनसः ।
अरुच्यमपि रोगघ्नं निसर्गदिव भेषजम् ॥89॥

Those enemies, seeing him embraced tightly by Goddess Fortune, who was not lean, who was not devoid of lustre, who was of great strength, and who was having beautiful breasts, ridiculed him, yet they were devoid of sin. For, medicine is capable of destroying the disease even when it is unpalatable.

विदिते दिवि केऽनीके तं पातं निजिताजिनि ।
विगदं गवि रोद्धारो योद्धा यो नतिमेति न ॥90॥

On the whole earth, who was there capable of obstructing him, who was a fighter in the divine army which was well-known and which had defeated enemies, and who was devoid of trouble?

नियोक्ष्यमाणेन पुनः कर्मण्यतिगरीयसि ।
आरोप्यमाणोरुगुणं भर्त्रा कार्मुकमानतम् ॥91॥

The lord, who was to be engaged in a very serious task in the future first of all bent his bow to which was bound a thick string.

तत्र बाणाः सुपर्षः समधीयन्त चारवः ।
द्विषामभूत् सुपर्षस्तस्याकृष्टस्य चारवः ॥92॥

On that bow were fixed nice arrows of strong joints. And

the sound of its being shot became very harsh to the enemies.

पश्चात्कृतानामप्यस्य नराणामिव पत्रिणाम् ।

यो यो गुणेन संयुक्तः स स कर्णान्तमागमत् ॥93॥

In the case of the arrows drawn backwards, whichever came into contact with the string came near to the ears of Lord Kṛṣṇa, just like people, when they are having good qualities about them even when pushed backwards, become heard [due to their fame].

प्रापे रूपी पुरारेपाः परिपूरी परः परैः ।

रोपैरपरैरुपरि पुपूरेऽपि पुरः परैः ॥94॥

He who had taken different forms in the past, who was devoid of sins, omnipresent, and the Supreme Being, was submerged with countless arrows by the enemies.

दिङ्मुखव्यापिनस्तीक्षणान् हादिनो मर्मभेदिनः ।

विक्षेपैकक्षणेनैव सायकानहितांश्च सः ॥95॥

He cast away the arrows, which had pervaded the faces of all the directions, which were sharp, resounding and capable of piercing the sensitive points, as well as the enemies, who were present everywhere, sharp, noisy, and sharp-tongued, in one instance.

शरवर्षी महानादः स्फुस्कार्मुककेतनः ।

नीलच्छविरसौ रेजे केशवश्छलनीरदः ॥96॥

He shone, showering arrows, making deep sound, having the glistening bow as his sign, and blue in colour like a cloud, which showers rain, produces sound, has the rainbow as its sign and has blue colour.

न केवलं जनैस्तस्य लघुसंधायिनो धनुः ।

मण्डलीकृतमेकान्ताद्वलमैक्षि द्विषामपि ॥97॥

People saw not only the round shaped bow of Kṛṣṇa, but the enemies also, who had converged into a circle out of fear.

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लोकालोकी कलोऽकल्ककलिलोऽलिकुलालकः ।
कालोऽकलोऽकलिः काले कोलकेलिकिलः किल ॥98॥

अक्षितारासु विव्याध दिषतः स तनुत्रिणः ।
दानेषु स्थूललक्षत्वं नहि तस्य शरासने ॥99॥

Kṛṣṇa, who could see the entire world, who was sweet-tongued, who was not unapproachable due to any haughtiness, whose hair was as dark as that of a cluster of bees, who was devoid of impurities, who was devoid of anger, and who sported as a boar, hit the enemies wearing armour in their eyes. Indeed there was laxity on his part in his effusive donations, not in his bow.

वररोऽविवरो वैरिविवारी वारिरारवः ।
विववार वरो वैरं वीरो रविरिवौर्वरः ॥100॥

Looking like the Sun in the earth, he, who was the provider of boons, devoid of any defects, desirous of the presence of enemies, having the sound of the lion, great and heroic in his disposition, gave vent to his fury towards the enemies.

मुक्तानेकशरं प्राणानहरन्मूयसां दिषाम् ।
तदीयं धनुरन्यस्य न विषेहे सजीवताम् ॥101॥

His bow, which released countless arrows took away the lives of many enemies; it did not tolerate the liveliness [stringed state] of anything else.

राजराजी रुरोजाजेरजिरेऽजोऽजरोऽरजाः ।
रेजारिजूरजोर्जार्जी रराजर्जुनरजर्जरः ॥102॥

He, who was eternal, indestructible, devoid of qualities, gatherer of energy caused by the destruction of enemies, who were very powerful, and who received energy from Lord Śiva destroyed the enemies in the battle and shone in his victory.

उद्धतान् द्विषतस्तस्य निघ्नतो दितयं पपुः ।

पानार्थे रुधिरं धातौ रक्षार्थे भुवनं शराः ॥103॥

When he was destroying his enemies of bad conduct, his arrows drank up one thing and protected another [both being the meaning of *papuh*] : in the sense of the root to drink, they drank blood and in the sense of protection, they protected the earth.

क्रूरारिकारी कोरेकः कारकः कारिकाकरः ।

कोरकाकारकरकः करीरः कर्करार्करुक् ॥104॥

विधातुमवतीर्णोऽपि लधिमानमसौ भुवः ।

अनेकमरिसंघातमकरोद् भूमिवर्धनम् ॥105॥

He who had incarnated to lighten the burden of the earth, who was the destroyer of the cruel foes, the only protector of the earth, the source of the creation, preservation and destruction of the earth, possessor of bud-like hands, tosser of elephants and who had the lustre of the most intense Sun, enhanced the burden of the earth with the bodies of innumerable enemies.

दारी दरदरिद्रोऽरिदारुदारोऽद्रिदूरदः ।

दूरादरौद्रोऽदरद्रोदोरुद् दारुरादरी ॥106॥

He, the breaker of the wicked, who was devoid of fear, lavish, hard like a mountain, calm by nature, all-pervasive in the universe, donor of everything and respectful towards good people, broke into pieces the wood in the form of the enemies from a distance itself.

एकेषुणा संघतियान् द्विषो भिन्दन् द्रुमानिव ।

स जन्मान्तररामस्य चक्रे सदृशमात्मनः ॥107॥

Splitting the group of enemies with one arrow as if they were trees, he did what was appropriate to himself in the form of Rāma, in the previous birth (who had pierced seven trees with one shot).

शूरः शौरिशिशिरैराशाशैराशु राशिशः ।
शरारुः श्रीशरीरेशः शुशूरेऽरिशिरः शरैः ॥108॥

Lord Kṛṣṇa, who was valorous, the destroyer of evil people and the Lord of the body of Goddess Fortune, cut down the heads of the enemies at one stroke with arrows which were hot, and which pervaded all the directions.

व्यक्तासीदरितारीणां यत्तदीयास्तदा मुहुः ।

मनोहतोऽपि हृदये लेगुरेषां न पत्रिणः ॥109॥

The enmity of the enemies was manifest at that time as the arrows if Lord Kṛṣṇa did not stick to their hearts (as the arrows went further away after piercing their hearts).

नामाक्षराणां मलना मा भूद्वर्तुरिति स्फुटम्

अगृह्णन्त पराङ्गानामसूनस्रं न मार्गणाः ॥110॥

The arrows [of lord Kṛṣṇa] took away life and not any blood from the limbs of the enemies precisely because of this : There should not be any degradation for the letters of his name inscribed on them.

आच्छिद्य योधसार्थस्य प्राणसर्वस्वमाशुगाः ।

ऐकागारिकवद्भूमौ दूराज्जग्मुर्दर्शनम् ॥111॥

The arrows, after taking away the entire life of the warriors, disappeared from the earth [vanished into the netherworld] like a robber [who vanishes after committing the theft]

भीमास्त्रराजिनतस्य बलस्य ध्वजराजिनः ।

कृतघोराजिनश्चक्रे भुवः सरुधिरा जिनः ॥112॥

Kṛṣṇa rendered bloody the floor of the enemy which had terrible weapons with it, and which was shining forth with flagposts.

मांसव्यधोचितमुखैः शून्यतां दधदक्रियम् ।

शकुन्तिभिः शत्रुबलं व्यापि तस्येषुभिर्नभः ॥113॥

Both the army of the enemy and the sky, which had become

empty and inactive were pervaded by birds whose beaks were appropriate for eating flesh and his arrows whose tips were sharp enough to hit the flesh.

दाददो दुदुदुदादी दाददो दूददीददोः ।

दुद्दादं दददे दुद्दे ददाददददोऽददः ॥114॥

Lord Kṛṣṇa, the donor of wealth, who torments the people creating trouble for, good people, the protector of the worlds, whose arms destroy those who create trouble for the world, the provider of boons even for people who are miserly, and destroyer of enemies released his weapon towards the enemy.

प्लुतेभकुम्भोरसिजैर्हृदयक्षतिजन्मभिः ।

प्रावर्तयन्नदीरसैर्दिषां तद्योषितां च सः ॥115॥

He created rivers with the blood of the enemies and the tears of their women which had respectively submerged the foreheads of the elephants and the breasts of women and which had arisen out of the wounds of the heart.

सदामदबलप्रायः समुद्धतरसो बभौ ।

प्रतीतविक्रमः श्रीमान् हरिर्हरिवापरः ॥116॥

Lord Kṛṣṇa, who always gave pleasure to Balarāma, who had lifted up earth [in his incarnation as the great Boar], whose valour was well-known, who was accompanied by Goddess of Fortune, and who did not have any enemies, shone like Indra, who was virtuous, the destroyer of Balāsura, happy, the remover of poison [through ambrosia], whose valour was directed against those who had come against him, and the brother of Kṛṣṇa.

द्विधा त्रिधा चतुर्धा च तमेकमपि शत्रवकः ।

पश्यन्तः स्पर्धया सद्यः स्वयं पञ्चत्वमाययुः ॥117॥

The enemies, who saw him, who was alone, as two, three and four persons were reduced to the state of five elements [being killed] as if because of rivalry [to surpass him in number].

स दैवसंपन्नवपूरणेषु
 सदैव संपन्नवपू रणेषु ।
 महो दधोऽतारिमहा नितान्तं
 महोदधेस्तारि महानितान्तम् ॥118॥

Possessing body which was perpetually perfect, Lord Kṛṣṇa, who had destroyed the valour of his enemies, who was great, possessed dignity which was powerful and which crossed the ocean and pervaded the sky.

इष्टं कृत्वार्थं पत्रिणां शर्ङ्गपाणे-
 रेत्याधोमुख्यं प्राविशन् भूमिमाशु ।
 शुद्ध्या युक्तानां वैरिवर्गस्य मध्ये
 भर्त्रा क्षिप्तानामेतदेवानुरुपम् ॥119॥

The arrows of Kṛṣṇa, after performing the desired task, came back to the earth with their faces turned downwards quickly. Indeed, this alone is proper for objects which are accompanied by purity and which are cast towards the enemies by their lord.

सत्त्वं मानविशिष्टमाजिरभसादालम्ब्य भव्यः पुरो
 लब्ध्याधक्षयशुद्धिरुद्धुरतरश्रीवत्सभूमिर्मुदा ।
 मुक्त्वा काममपास्तभीः परमृगव्याधः स नादं हरे-
 रेकौघैः समकालमभ्रमुदयी रोपैस्तदा तस्तरे ॥120॥

इति श्रीमाघभट्टविरचिते शिशुपालवधकाव्ये एकोनविंशः सर्गः॥19॥

Śrī Kṛṣṇa, who was the receptacle of all the desired objects, who had attained purity because of the cessation of all sins, who was the abode of the Śrīvatsa mark on his massive chest, who was devoid of fear, who was the hunter of the deers in the form of the enemies, and who was rising in his power, covered the sky with arrows flowing at a stretch, resorting to dignified valour caused by the zeal in the war, roaring like a lion.

Thus ends the nineteenth canto in the poem Śiśupālavadha composed by Māghabhaṭṭa.

शिशुपालवधकाव्ये

विंशः सर्गः

मुखमुल्लसितत्रिरेखमुच्चैर्भिदुरभ्रयुगभीषणं दधानः ।
समिताविति विक्रमं न मृष्यन् गतभीराहत चेदिराण्मुरारिम् ॥१॥

Thereupon, king Śiśupāla, intolerant to the heroic exploits of Lord Kṛṣṇa, who was fearless, bearing his face in which three lines shone, and which assumed a terrible form due to his knitted eyebrows, challenged him in the battle.

शितचक्रनिपातसंप्रतीक्षं बहतः स्कन्धगतं च तस्य मृत्युम् ।
अभिशौरि रथोऽय चोदिताश्वः प्रययौ सारथिरूपया नियत्या ॥२॥

Then, the chariot, the horses of which were prompted by fate in the form of the charioteer of Śiśupāla, who was carrying his own death on his shoulders, which was waiting for the sharp Sudarśana wheel of Lord Kṛṣṇa, departed towards the direction of the latter.

अभिचेद्यमागाद्रथोऽपि शौरेरवनिं जागुडकुङ्कुमाभिताम्रैः ।
गुरुनेमिनिपीडनवादीर्णव्यसुदेहसुतशोणितैर्विलिम्पन् ॥३॥

The chariot, pasting the earth with flood, which was coming out of the dead bodies crushed by the rim of the wheels, which was as red as the saffron from the Jaguḍa region, belonging to Lord Kṛṣṇa, also went straight towards Śiśupāla.

स निरायतकेतनांशुकान्तः कलनिक्वाणकरालकिङ्किणीकः ।
विरराज रिपूद्धृतिप्रतिज्ञामुखरो मुक्तशिखः स्वयं नु मृत्युः ॥४॥

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That chariot, the tip of the flag of which was hanging down, with bells chiming and shining, looked like Death himself who was declaring aloud his pledge to exterminate the enemy and who had loosened the tufts of his hair.

सजलाम्बुधरारवानुकारी ध्वनिरापूरितदिङ्मुखो रथस्य ।

प्रगुणीकृतकेकमूर्ध्वकण्ठैः शितिकण्ठैरुपकर्णयांबभूवे ॥5॥

The sound of the chariot, which imitated the thunder coming from cloud having water inside, and which had filled itself in all directions, was heard by peacocks which raised their necks with increasing cries.

अभिवीक्ष्य विदर्भराजपुत्रीकुचकश्मीरजचिह्नमच्युतोरः ।

चिरसञ्चितयापि चेदिराजः सहसावाप रुषा तदैव योगम् ॥6॥

Seeing the chest of Lord Kṛṣṇa having the sign of saffron from the breasts of Rukmiṇī, Śiśupāla was suddenly filled with rage which was acquired for a long time.

जनिताशनिशब्दशङ्कमुच्चैर्धनुरास्फालितमध्वनन् नृपेण ।

चपलानिलबोध्यमानकल्पक्षयकालाग्निशिखानिभस्फुरज्ज्यम् ॥7॥

The bow, which was struck by Śiśupāla sounded aloud, creating the doubt as it were the thunderbolt, with the string of it trembling as if it were the flame of the fire signalling the end of the ages indicated by the unsteady wind.

समकालमिवाभिलक्षणीयग्रहसंधानविकर्षणापवर्गैः ।

अयं साभिसरं शरैस्तरखी स तिरस्कर्तुमुपेन्द्रमभ्यवर्षत् ॥8॥

Then, Śiśupāla showered arrows, the catching, fixing, pulling and releasing of which were seen as of simultaneous occurrence due to his skill, on Kṛṣṇa and his retinue, so as to overpower them.

ऋजुताफलयोगशुद्धिभाजामुरुपक्षाश्रयिणां शिलीमुखानाम् ।

गुणिना नतिमागतेन संधिः सह चापेन समञ्जसो बभूव ॥9॥

The union of the arrows, which were straight, effective and faultless and which possessed big feathers, with the bow which was having the string [quality] and which had attained curvature was perfect.

अविषह्यतमे कृताधिकारं वशिना कर्मणि चेदिपार्थिवेन ।

अरसद् धनुरुच्चकैर्दृढार्तिप्रसभाकर्षणव्रेपमानजीवम् ॥10॥

The bow, employed by Śiśupāla, the master in the most difficult act made a loud sound, with its string trembling due to being pulled forcefully.

अनुसन्ततिपातिनः पटुत्वं दधतः शुद्धिभृतो गृहीतपक्षाः ।

वदनादिव वादिनोऽय शब्दाः क्षितिभर्तुर्धनुषः शराः प्रससुः ॥11॥

Thereupon, arrows, flowing incessantly, having perfect efficiency, devoid of any impurity and having feathers came out of the bow of King Śiśupāla, as if they were words coming from the face of an disputant, which are flowing uninterruptedly pure, efficient and having a proposition in them.

गवलासितकान्ति तस्य मध्यस्थितधोरायतबाहुदण्डनासम् ।

ददृशे कुपितान्तकोत्रमद्भ्रूयुगभीमाकृति कार्मुकं जनेन ॥12॥

His bow, terrible in form like the knitted eyebrow of the Death God was looked upon by people as having the black lustre of the horns of a buffalo, in which in the middle was the handle looking like its nose.

तडिदुज्ज्वलजातरूपपुङ्खैः खमयःश्याममुखैरभिध्वनद्भिः ।

जलदैरिव रंहसोत्पताद्भिः पिदधे संहतिशालिभिः शरौघैः ॥13॥

Thereupon, the sky was blocked by arrows, the feathers of which were golden, the iron tips of which were black, which were resounding, which were falling quickly, which were shining in a cluster, and which looked like clouds.

शितशल्यमुखावभिन्नमेघक्षरदम्भः स्फुटतीव्रवेदनानाम् ।

स्रवदस्रुततीव चक्रवालं ककुभामौर्णविषुः सुवर्णपुंखाः ॥14॥

The arrows with golden feathers covered the horizons of all directions with water flowing from the clouds pierced by the sharp edges of them, as if it were their tears.

अमनोरमतां यती जनस्य क्षणमालोकपथान्नभःसदां च ।

रुरुघे पिहिताहिमद्युतिर्द्यौर्विशिखैरन्तरिताच्युता धरित्री ॥15॥

The sky with the concealed Sun and the earth with the concealed Lord Kṛṣṇa were respectively blocked from the vision of the warriors and the sky-dwellers alike by the arrows, whereupon both became unattractive.

विनिवातिरभानुतापमेकं सकलस्यापि मुरद्धिषो बलस्य ।

शरजालमयं समं समन्तादुरु सद्येव नराधिपेन तेने ॥16॥

A big house, which consisted of arrows was as if created by King Śiśupāla for the entire forces of Lord Kṛṣṇa, from which the heat of the Sun was removed.

इति चेदिमहीभृता तदानीं तदनीकं दनुसुनुसूदनस्य ।

वयसामिव चक्रमक्रियाकं परितोऽरोधि विपाठपङरेण ॥17॥

Thus Śiśupāla blocked all around the army of Lord Kṛṣṇa with the cage made of arrows as if blocking a motionless herd of birds with a snare.

इषुवर्षमनेकमेकवीरस्तदस्त्रिस्तुतमच्युतः पृषट्कैः ।

अथ वादिकृतं प्रमाणमन्यैः प्राणिरास प्रतिवादिवल्लभापैः ॥18॥

Then Kṛṣṇa overpowered the shower of arrows single handedly with his arrows like an exponent rejecting the arguments of the opponent with powerful counter-arguments.

परिकुञ्जितकुर्यरेण तेन श्रवणोपान्तिकनीयमानगव्यम् ।

ध्वनति स्म धनुर्धनान्तमत्तप्रचुरक्रौञ्चरवानुकारमुच्चैः ॥19॥

His bow, the string of which was stretched upto the end of his ears by him with bent elbow, sounded aloud, imitating the sound of the Krauñca birds intoxicated in the autumn season.

उरसा वित्तेन पातितांसः स मयूराञ्जितमस्तकस्तदानीम् ।

क्षणमालिखितो नु सौष्टवेन स्थिरपूर्वापरमुष्टिरावभासे ॥20॥

For a moment, he appeared as if pictured due to his elegance, with his broad chest, drooping shoulders, his crest decorated with the feather of the peacock and the two fists remaining static.

स्तनतो नितरां रयेणा गुर्व्यस्तडिदाकारचलद्गुणाद्रसंख्याः ।

इषवो धनुषः सशब्दमाशु न्यपतन्मधुधरादिवाग्धराः ॥21॥

Then countless heavy arrows started falling with a sound, and with great speed, from the resounding bow of Lord Kṛṣṇa, with its string looking like lightning, like showers coming from clouds.

शिखरोन्नतनिष्ठुरांसपीठः स्थगयन्नेकदिगन्तमायतान्तः ।

निरवर्णि सकृत्प्रसारितोऽस्य क्षितिभर्तेव चमूभिरेकबाहु ॥22॥

His hand, which had the shoulder as tall as the peak, which blocked all the directions, which was very long in the lower portions and which was fully stretched was regarded as a mountain by the army.

तमकुण्ठमुखाः सुपर्णकेतोरिषवः क्षिप्तमिषुव्रजं परेण ।

विभिदामनयन्त कृत्यपक्षं नृपतेर्नेतुरिवायथार्थवर्णाः ॥23॥

The sharp-tipped arrows of Lord Kṛṣṇa cut into pieces the cluster of arrows released by Śiśupāla like imaginative spies creating fissure in the camp of the enemy kings, among the vulnerable.

दयितैरिव खण्डिता मुरारेर्विशिखैः संमुखमुज्ज्वलाङ्गलेखैः ।

लघिमानमुपेयुषी पृथिव्यां विफला शत्रुशरावलिः पपात ॥24॥

The arrows of the enemy, being cut down by the arrows of Lord Kṛṣṇa which had brilliant lines on them fell down on earth

after becoming light and futile just like a woman, cheated by her husband having scratches of nail made by another woman in his body feels humiliated and defeated and falls down on earth.

प्रमुखेऽभिहताश्च पत्रवाहाः प्रसभं माधवमुक्तवत्सदनैः

परिपूर्णतरं भुवो गतायाः परतः कातरवत् प्रतीपमीयुः ॥25॥

The arrows sent by Śiśupāla, being hit with great force by the arrows sent by Lord Kṛṣṇa came back like a coward.

इतरेतरसन्निकर्षजन्मा

फलसंघट्टाविकीर्णविस्फुलिङ्गः ।

पटलानि लिहन् बलाहकानामपरेषु क्षणमज्जलत् कृशानुः ॥26॥

The fire, caused by the mutual friction of arrows, with sparkles scattered due to the collision of their tips, licking the layer of clouds, was inflamed for a moment in other arrows.

शरदेव शरश्रिया विभिन्ने विभुना शत्रुशिलीमुखाभ्रजाले ।

विकसन्मुखवारिजाः प्रकाशं बभुराशा इव यादवध्वजिन्यः ॥27॥

The armies of the Yādavas shone with their face-lotuses blossoming, when the clouds in the form of the arrows of the enemies were despatched by the omnipresent god like the directions, glittering with blossoming lotuses, when the clouds are removed by the autumn.

स दिवं समचिच्छदच्छरौधैः कृततिग्मद्युतिमण्डलापलापाम् ।

ददृशेऽयं च तस्य चापयष्ट्या इषुरेकैव जनैः सकृद्विकृष्टा ॥28॥

He enveloped the sky, concealing the circle of the Sun, with arrows. But people thought that he had released only one arrow from his bow.

भवति स्फुटमागतो विपक्षान्न सपक्षोऽपि हि निर्वृतेर्विधाता ।

शिशुपालबलानि कृष्णमुक्तः सुतरां तेन तताप तोमरौधः ॥29॥

Even the friendly person [feathered arrow] coming from the side of the enemy is not the source of comfort. Therefore, the spears which were released by Lord Kṛṣṇa tortured the forces

of Śiśupāla.

गुरुवेगविराविभिः पतत्रैरिषवः काञ्चनपिलाङ्गभासः ।

विनतासुतवत्तलं भुवः स्म व्यथितभ्रान्तभुजङ्गमं विशन्ति ॥30॥

The arrows of Lord Kṛṣṇa, having feathers which were making sound due to speed, and which were golden in hue, went into the netherworld making the snakes move about in fear, as if they were Garuḍas, who are golden in colour, having wings which produce sound due to the great speed.

शतशः परुषाः पुरोऽपशङ्कं शिशुपालेन शिलीमुखाः प्रयुक्ताः ।

परमर्मभिदोऽपि दानवार्रेरपराधा इव न व्यथां वितेनुः ॥31॥

The sharp arrows released by Śiśupāla uninhibitedly in hundreds, hitting sensitive parts, however, did not cause any worry for Lord Kṛṣṇa just like the abusive words, uttered in hundreds hitting on sensitive spots.

विहिताद्भुतलोकसृष्टिमाये जयमिच्छन् किल मायया मुरारौ ।

भुवनक्षयकालयोग्यनिद्रे नृपतिःस्वापनमस्त्रमाजहार॥32॥

Thereupon, desirous of clandestinely defeating Lord Kṛṣṇa, who had employed illusion to create the wonderful world, and for whom sleep was appropriate only at the time of the destruction of the universe, King Śiśupāla released the arrow causing sleep.

सलिलार्द्रवराहदेहनीलो विदधद् भास्करमर्थशून्यसंज्ञम् ।

प्रचलायतलोचनारविन्दं विदधे तद्बलमन्धमन्धकारः ॥33॥

Thereupon, darkness, which was as black as the body of a boar wet with water rendered the Sun, the cause of light meaningless in name and made the army of Kṛṣṇa blind, rendering the lotus-like eyes of the soldiers sleepy.

गुरवोऽपि निषद्य यन्निद्रदुर्धनुषि क्षमापतयो न वाच्यमेतत् ।

क्षपितापदि जाग्रतोऽपि नित्यं ननु तत्रैव हि तेऽभवन्निषण्णाः ॥34॥

The fact that even courageous kings slept holding their bows

was not blameworthy; as even when they were awake, they would stick to these weapons which would destroy their danger.

श्लथतां ब्रजतस्तथा परेषामगलद्वारणशक्तिमुञ्जतः स्वाम् ।

सुगृहीतमपि प्रमादभाजां मनसः शास्त्रमिवास्त्रमग्रपाणेः ॥35॥

And, again, the weapon slipped down from the tips of the hands of some erring kings, though it was held tightly, as it had become loosened, like a scientific discourse even when studied properly, slipping away from the minds of some stupid people.

उचितस्वपनोऽपि नीरराशौ वलयादोनिधिमध्यगस्तदानीम् ।

भुवनत्रयकार्यजागरूकः स परं तत्र परः पुमानजागः ॥36॥

In that battle, Lord Kṛṣṇa, the supreme being, even when remaining in the middle of the ocean of the army of the Yadus did not sleep, being alert in looking after the affairs of the three worlds, even though sleep was proper for him in the ocean.

अथ सूर्यरूचीव तस्य दृष्टावुदभूत् कौस्तुभदर्पणं गतायाम् ।

पदु धाम ततो न चाद्भुतं तदिभुरर्केन्दुविलोचनः किलासौ ॥37॥

At that time, when his eyes looked at the mirror in the form of the Kautsubha jewel, an intense beam of light resembling the lustre of the Sun, came out of it. It is not at all surprising since he, the omnipresent had eyes consisting of the Sun and the Moon.

महतः प्रणतेष्विव प्रसादः स मणेरंशुचयः ककुब्मुखेषु ।

व्यकसद्विकसद्विलोचनेभ्यो दददालोकमनाविलं बलेभ्यः ॥38॥

That cluster of the hues of the jewel spreaded over the faces of directions providing clean spectacle for the forces whose eyes were wide open, like the favour granted to the prostrated ones by great people.

प्रकृतिं प्रतिपादुकैश्च पादैश्चक्लृपे भानुमतः पुनः प्रसर्तुम् ।

तमसोऽभिभवादवाप्य मूर्छामुदजीवत् सहसैव जीवलोकः ॥39॥

The rays of the Sun also, attaining their normal condition,

again started spreading. The world of the living beings which had become unconscious due to the overwhelming darkness, started breathing again.

गतसन्तमसैजवेन भूयो यदुयोधैर्युधि रेधिरे द्विषन्तः ।

ननु वारिधरौधरोघमुक्तः सुतरामुत्तपते पतिः प्रभाणाम् ॥40॥

The enemies were quickly destroyed by the warriors of Lord Kṛṣṇa, their swoon having gone. Indeed, the Sun, the Lord of Lustre shines forth gloriously when freed from the obstruction caused by the clouds.

व्यवहार इवानृताभियोगं तिमिरं निर्जितवत्यथ प्रकाशे ।

रिपुरुत्फणभीमभोगभाजां भुजगानां जननीं जजाप विद्याम् ॥41॥

Thereupon, when the light had overpowered darkness like a true judicial transaction negating a false contention, Śiśupāla chanted a secret formula which was capable of creating serpents having bodies with upheld hoods.

पृथुदर्विभृतस्ततः फणीन्द्रा विषमाशीभिरनारतं वमन्तः ।

अभवन् युगपद्विलोलजिह्वाद्वयलीढोभयसृग्विभागमाविः ॥42॥

Then the great serpents appeared, having huge bodies, releasing poison with their teeth, licking the ends of their mouth with their twin tongues.

कृतकेशविडम्बनैर्विहायो विजयं तत्क्षणमिच्छुभिश्छलेन ।

अमृताग्रभुवः पुरेव पुच्छं वडवाभर्तुरवारि काद्रवेयैः ॥43॥

The sky was covered by snakes looking like its hair, and desirous of defeating the enemy through deceit, as they had covered in the past the tail of Uccaiśravas, the precursor of nectar [at the time of the churning of the Milk Ocean]

दधतस्तनिमानमानुपूर्व्या बभुरक्षिश्रवसो मुखे विशालाः ।

भरतज्ञकविप्रणीतकाव्यग्रथिताङ्गा इव नाटकप्रपञ्चाः ॥44॥

The snakes, with their mouth expanded and the body becoming

thinner and thinner shone like the expanse of a play, which consists of acts connected with the literary work composed by a poet well-versed in Bharata's Nāṭyaśāstra in which the juncture called Mukhasandhi is wider in range in comparison with other junctures.

सविषश्वसनोद्धतोरुधूमव्यवधिम्लानमरीचि पन्नगानाम् ।

उपरागवतेव तिग्मभासा वपुरौदुम्बरमण्डलाभमूहे ॥45॥

The Sun, whose rays became dim due to the massive smoke, which was intense due to the poisonous air coming from the snakes, took the colour of a copper disc.

शिखिपिच्छकृतध्वजावचूलक्षणसाशङ्कविवर्तमानभोगाः ।

यमपाशवदाशु बन्धनाय न्यपतन् वृष्णिबलेषु लेलिहानाः ॥46॥

The snakes, for a moment apprehensive on seeing the flags with chowries made of the feathers of peacocks, came down to bind the forces of the Yādavas like the ropes of the God of Death.

पृथुवारिधिवीचिमण्डलान्तर्विलसत्स्फेनवितानपाण्डुराणि ।

दधति स्म भुजङ्गमाङ्गमध्ये नवनिर्मोकुरुचं ध्वजांशुकानि ॥47॥

The silken flags, which were as white as the layer of foam glittering in the circle of waves of a huge ocean, attained the lustre of new sloughs in the middle of the limbs of the snakes.

कृतमण्डलिबन्धमुल्लङ्घिः शिरसि प्रत्युरसं विलम्बमानैः ।

व्यरुचज् जनता भुजङ्गभोगैर्दलितेन्दीवरमालभारिणीव ॥48॥

The warriors [of Lord Kṛṣṇa] shone with the bodies of the snakes which were locked into circular shape in their heads and suspended on their chests, as if they were wearing garlands made of blossomed blue-lotus flowers.

परिवेष्टितमूर्तयश्च मूलादुरगैरा शिरसः सरत्नपुष्पैः ।

दधुरायतवेल्लितानामुपमानं मनुजा महीरुहाणाम् ॥49॥

The people whose bodies were encircled from top to bottom

by the snakes having flowers in the form of gems bore resemblance to trees encircled by long creepers.

बहलाञ्जनपङ्कपट्टनीलद्युतयो देहमितस्ततः श्रयन्तः ।

दधिरे फणिनस्तुरङ्गमेषु स्फुटपर्याणनिबद्धवध्रलीलाम् ॥50॥

The snakes, having the black lustre of the thick paste of collyrium and sticking to the bodies of the horses here and there possessed the charm of the leather belt attached to their saddles.

प्रसृतं रभसादयोभिनीला प्रतिपादं परितोऽभिवेष्टयन्ती ।

तनुरायतिशालिनी महाहर्गजमन्दूरिव निश्चलं चकार ॥51॥

The body of the huge snake, black like iron, encircling each foot, elegant in length, and looking like its chain made the elephant which was preparing to move, thoroughly motionless.

अथ सस्मितमीक्षितादवज्ञाललितैकोन्नमितभ्रु माधवेन ।

निजकेतुशिरःश्रितः सुपर्णादुदपत्तत्रयुतानि पक्षिराजाम् ॥52॥

Then, when Lord Kṛṣṇa with a smile and with one eyebrow raised playfully in scorn gazed, at Garuḍa, on his flag, millions of herons residing there came out of him.

दुतहेमरुचः खगाः खगेन्द्रादलघूदीरितनादमुत्पतन्तः ।

क्षणमैक्षिषतोच्चकैश्चमूभिर्ज्वलतः सप्तरुचेरिव स्फुलिङ्गाः ॥53॥

These herons, having the hue of melted gold, coming out of Garuḍa with a loud sound were looked upon by the armies for a moment as sparks of the heated gold.

उपमानमलाभि लोलपक्षक्षणविक्षिप्तमहाम्बुवाहमत्स्यैः ।

गगनार्णवमन्तरा सुमेरोः कुलजानां गरुडैरिलाघराणाम् ॥54॥

The herons, who nudged for a moment the fish in the form of huge clouds with their fluttering wings gained resemblance with mountains belonging to Meru's clan for a moment in the sky [It is believed that it was the mountains which put huge fish in the ocean]

पततां परितः परिस्फुरद्भिः परिपिङ्गीकृतदिङ्मुखैर्मयूखैः ।

सुतरामभवद् दुरीक्षबिम्बस्तपनस्तत्किरणैरिवात्मदर्शः ॥55॥

The body of the Sun became difficult to see due to the rays of the birds which had rendered the faces of the directions golden in hue, just like a mirror becoming invisible by the rays of him [the Sun]

दधुरम्बुधिमन्थनाद्रिमन्थभ्रमणायस्तफणीन्द्रपित्तजानाम् ।

रुचमुल्लसमानवैनतेयद्युतिभिन्नः फणभारिणो मणीनाम् ॥56॥

The snakes, pervaded by the lustre of the glittering Garuḍas, bore the glow of jewels which were born out of the bile of Vāsuki, who was agitated by the rotation of the Mount Maṇḍara, who churned the ocean.

अभितः क्षुभिताम्बुराशिधीरध्वनिराकृष्टसमूलपादपौघः ।

जनयन्नभवद् युगान्तशङ्कामनिलो नागविपक्षपक्षजन्मा ॥57॥

The wind coming from Garuḍa, the enemy of the snakes, having the deep sound of an agitated ocean dragging uprooted clusters of trees created the impression of the end of the ages.

प्रचलत्पतगेन्द्रपत्रवातप्रसभोन्मूलितशैलदत्तमारैः ।

भयविह्वलमाशु दन्दशूकैर्विवशैराविविशे स्वमेव धाम ॥58॥

Thereupon, the snakes, totally overpowered and terrified, again retreated to their own abodes for whom the passage was prepared by the mountains uprooted forcibly by the wind from the wings of the moving herons.

खचरैः क्षयमक्षयेऽहितैरन्ये सुकृतैर्दुष्कृतवत् तदोपनीते ।

अयुगाचिरिव ज्वलन् रुषायो रिपुरौदर्यिषमाजुहाव मन्त्रम् ॥59॥

When the army of snakes, even though it was unbeatable, was subdued by the birds, like evil deeds by good deeds, the enemy, inflamed with anger, chanted a hymn addressed to the fire god.

सहसा दधदुद्धताट्टहासश्रियमुत्त्रासितजन्तुना स्वनेन ।

विततायतहेतिबाहुरुच्चैरथ वेताल इवोत्पपात वह्निः ॥60॥

Thereupon, fire came up like a vampire with hands in the form of spreaded flames, roaring with great haughtiness with his sound which terrified all the beings.

चलितोद्धतधूमकेतनोऽसौ

रभसादम्बररोहिरोहिदश्वः ।

द्रुतमारुतसारथिः शिखावान् कनकस्यन्दनसुन्दरश्चाल ॥61॥

The fire suddenly erupted, pervading the sky, with smoke as his flag, the quick wind as his charioteer, having flames and as charming as a golden chariot.

ज्वलदम्बरकोटरान्तरालं

बहुलाद्राम्बुदपत्रबद्धधूमम् ।

परिदीपितदीर्घकाष्ठमुच्चैर्वनवद्विश्वमुवोष जातवेदाः ॥62॥

The Fire burnt the world as if it were a forest, with the blazing sky looking like the cavities, to which was stuck smoke on the wet clouds looking like the leaves, and of which, all the directions looked like burning trunks of trees.

गुरुतापविशुष्यदम्बुशुभ्राः क्षणमालग्नकृशानुताम्रभासः ।

स्वमसरतया मषीभवन्तः पुनराकारमवापुरम्बुवाहाः ॥63॥

The clouds later on attained their natural state, firstly becoming white with all their waters dried up in intense heat, thereupon becoming reddish for a moment with fire stuck on them, and becoming dark because of their lack of substance.

ज्वलितानललोलपल्लवान्ताः स्फुरदष्टापदपत्रपीतभासः ।

क्षणमात्रभ्रुवामभावकाले सुतरामापुरिवायति पताकाः ॥64॥

The flags, the tips of which were tossing in the air with the fire which was ablaze and which were yellow with golden leaves, attained the magnitude of lightnings at the time of their destruction.

निखिलामिति कुर्वतश्चिराय द्रुतचामीकरशारितामिव घाम् ।

प्रतिघातसमर्थमस्त्रमग्नेरथ मेघङ्कस्मस्मरत् मुरारिः ॥65॥

Then Lord Kṛṣṇa meditated on the arrow capable of producing clouds, which was capable of subduing the fire, which had been rendering the sky possessed of the beauty of molten gold.

चतुर्म्बुधिगर्भधीरकुक्षेर्वपुषः संधिषु लीनसर्वसिन्धोः ।

उदगुः सलिलात्मनस्त्रिधाम्नो जलावाहावल्लयः शिरोरुहोभ्यः ॥66॥

The clusters of clouds started coming out of Lord Kṛṣṇa in whose deep belly were present the four oceans, in whose joints were immanent all the rivers, and who was watery in form as well as pervading the three worlds.

ककुभः कृतनादमास्तृणन्तस्तिरयन्तः पटलानि भानुभासाम् ।

उदनसिषुरभ्रमभ्रसंधाः सपदि श्यामलिमानमानयन्तः ॥67॥

The cluster of clouds, covering all the directions with the sounds of thunder, concealing the layers of the rays of the Sun, suddenly came up rendering the sky dark.

तपनीयनिकाषराजिगौरस्फुददुत्तालतडिच्छटाट्टहासम् ।

अवबद्धसमुद्धताम्बुवाहध्वनिताडम्बरम्मम्बरं बभूव ॥68॥

The sky became characterised by the roaring laughter in the form of the formidable streaks of lightning which were shining forth, as yellow as the cluster of the golden lines on a touch stone, and having the majestic effect caused by the thunder of haughty clouds filled in it.

सवितुः परिभावुकैः मरीचीन् रचिताभ्यङ्गमतङ्गजाङ्गभाभिः ।

जलदैरिति विस्फुरिद्भरुच्यैर्विदधे केतनतेव धूमकेतोः ॥69॥

Being the discarders of the rays of the Sun, having the lustre of freshly oiled elephants, and moving around everywhere, the clouds seemed to have attained the stature of smoke, the flag of fire.

ज्वलतः शमनाय चित्रभानोः प्रलयाप्लावमिवाभिदर्शयन्तः ।

ववृषुर्वृषनादिनो नदीनामतटारोपितवारि वारिवाहाः ॥70॥

The clouds, roaring like bulls, showered water overflowing even banks of rivers as if showing the flood characteristic of the great deluge to subdue the burning fire.

मधुरैरपि भूयसा स मेध्यैः प्रथमं प्रत्युत वारिभिर्दिदीपे ।

पवमानसखस्ततः क्रमेण प्रणयक्रोध इवाशमीन्निनादैः ॥71॥

The fire first of all got inflamed by the sweet and pure water and then gradually became subdued like a quarrel in love which first of all gets inflamed by the sweet words and then becomes subdued due to the conciliatory words of the spouse.

परितः प्रसभेन नीयमानः शरवर्षैरवसायमाश्रयाशः ।

प्रवलेषु कृती चकार विद्युद्व्यपदेशेन घनेष्वनुप्रवेशम् ॥72॥

The fire, which was being destroyed all around by the shower of arrows, entered into the powerful clouds under the pretext of lightning.

प्रयतः प्रथमं हुताशनस्य क्वचिदालक्ष्यत मुक्तमूलमर्विः ।

बलभित्त्वाहितायुधाभिघातनुटितं पक्षिपतेरिवैकपत्रम् ॥73॥

The bottomless flame of that fire, which was facing extinction, looked like the wing of Garuḍa which was cut down by the weapon employed by Indra, the slayer of Vṛtra.

व्यगमन् सहसा दिशां मुखेभ्यः शमयित्वा शिखिनं घनाघनौघाः ।

उपकृत्य निसर्गतः परेषामुपरोधं नहि कुर्वते महान्तः ॥74॥

The clusters of clouds filled with water went away after putting out the fire from the faces of all the directions. Great ones, after performing helpful acts, are by nature those who do not create obstruction to others.

कृतदाहमुदर्चिषः शिखाभिः परिषिक्तं मुहुरम्भसा नवेन ।

विगताम्बुधरव्रणं प्रपेदे गगनं तापितपायितासिलक्ष्मीम् ॥75॥

The sky, being first of all scorched by the flames of the earth and then sprinkled by fresh water and with the wounds

in the form of the clouds gone, attained the lustre of a sword heated and watered.

इति नरपतिरस्त्रं यद्यदाविशकार

प्रकुपित इव रोगः क्षिप्रकारी विकारम् ।

भिषगिव गुरुदोषछेदिनोपक्रमेण

क्रमविदय मुरारिः प्रत्यहंस्तत्तदेव ॥76॥

Thus, Lord Kṛṣṇa, like a physician employing suitable medicines, quelling the symptoms of disease which has worsened, quickly neutralised all the weapons employed by Śiśupāla.

शुद्धिगतैरपि परामृजुभिर्विदित्वा बाणैरजय्यमविघट्टितमर्मभिस्तम् ।

मर्मातिगैरनृजुभिर्नितरामशुद्धैर्वाक्सायकैरथ तुतोद तदा विपक्षः ॥77॥

On knowing Lord Kṛṣṇa as invincible with his arrows which were perfectly devoid of blemishes, and straight, but which failed to strike at the vulnerable parts, Śiśupāla tortured him with arrows in the form of words, which hit at sensitive areas and which were crooked and totally impure.

राहुस्त्रीस्तनयोरकारि सहसा येनाश्लथालिङ्गन-

व्यापारैकविनोददुर्ललितयोः कार्कश्यलक्ष्मीवृथा ।

तेनाक्रोशत एव तस्य मुरजित् तत्काललोलानल-

ज्वालापल्लवितेन मूर्धविकलं चक्रेण चक्रे वपुः ॥78॥

Lord Kṛṣṇa suddenly rendered the body of Śiśupāla headless, even when he was shouting aloud, with his wheel, which was expanding with the flames of fire which was flickering at the moment, which had suddenly made futile, [in the past], the hard lustre of the breasts of the women of Rāhu, which were addicted to the single pastime of a tight embrace. [by beheading him]

श्रिया जुष्टं दिव्यैः सपटहरवैरन्वितं पुष्पवर्षै-

र्वपुष्टशैद्यस्य क्षणमृषिगणैर्नूयमानं निरीय ।

प्रकाशेनाकाशे दिनकरकरान् विक्षिपद्धिस्मिताक्षै-
नरिन्द्रैरौपेन्द्रं वपुरथ विशद्वाम वीक्षंवभूवे ॥79॥

इति श्रीमाघभट्टविरचिते शिशुपालवधकाव्ये
शिशुपालवधो नाम विंशतितमः सर्गः

The kings, whose eyes were wide with astonishment saw the lustre, coming out of the body of Śiśupāla entering the body of Lord Kṛṣṇa which was served by Goddess Lakṣmī, accompanied by the shower of flowers from the sky, and the sound of drums, which was being extolled by the sages and which defeated the rays of the Sun.

Thus ends the twentieth canto called the slaying of Śiśupāla in the Śiśupālavadhamahākāvya of Mahakavi Māghabhaṭṭa.

The poem ends here.

कविवंशवर्णनम्

The lineage of the poet

सर्वाधिकारी सुकृताधिकारः श्रीधर्मलाभस्य बभूव राज्ञः ।

असक्तदृष्टिर्विरजाः सदैव देवोऽपरः सुप्रभदेवनामा॥1॥

There was a chief minister called Suprabhadeva for King Śrīvarmala who was detached in his outlook and devoid of passion and who was like another king himself.

काले मितं तथ्यमुदकपथ्यं तथागतस्येव जनः सचेताः ।

विनानुरोधात्स्वहितेच्छयैव महीपतिर्यस्य वचः चकार॥2॥

The king accepted his timely, brief and true advice beneficial in future, not because of unreserved devotion, but out of conviction caused by the desire of his own welfare, just like intelligent people accept the brief, true and beneficial advice of Lord Buddha.

तस्याभवद् दत्तक इत्युदात्तः क्षमी मृदुर्धर्मपरस्तनूजः ।

यं वीक्ष्य वैयासमजातशत्रोर्वचो गुणग्राहि जनैः प्रतीये॥3॥

A son called Dattaka was born to him who was exalted, patient, soft and devoted to virtue, on seeing whom people remembered the virtuous words spoken by Vyāsā about Yudhiṣṭhira.

सर्वेण सर्वाश्रय इत्यनिन्द्यमानन्दभाजा जनितां जनेन ।

यश्च द्वितीयं स्वयमद्वितीये मुख्यः सतां गौणमवाप नामा॥4॥

This Dattaka received the second name Sarvāśraya (Refuge of all) coined by all the people who were joyous, even though he was one without a second.

श्रीशब्दरम्यकृतसर्गसमाप्तिलक्ष्म

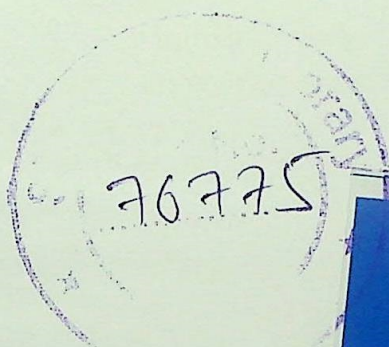
लक्ष्मीपतेश्चरितकीर्तनमात्रचारु ।

तस्यात्मजः सुकविकीर्तिदुराशयादः

काव्यं व्यधत्त शिशुपालवधाभिधानम्॥५॥

His son, out of greed for fame as a good poet wrote the poem Śiśupālavadha in which every canto ends with the word Śri, which is beautiful only because of the narration of the story of Lord Kṛṣṇa, the husband of Goddess Lakṣmī.

□□□



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श्रीगणेशाय नमः
(सामान्य-पत्रिका)
संस्कृत-पत्रिका

संस्कृत-पत्रिका

It is not out of place to say that the
present is a period in which the world
is in a state of transition, and the
future is uncertain. The only way to
of Lord Xmas, the husband of Lady Xmas.

25.12.05









Śiśupālavadha Vadha of Mahākavi Magha : Indian tradition has accorded a dignified position to Māgha and his *Śiśupālavadha* in Sanskrit poetry. The work is considered as one of the five great poems of Sanskrit. Māgha's scholarship is amazing, as gleaned through the profuse references to political thought, grammar, warfare and philosophy, especially the Sāṃkhya system scattered in his work. *Śiśupālavadha* is based on the incidents depicted in the Sabhāparvan of the Mahābhārata wherein Lord Kṛṣṇa slays the haughty Śiśupāla after the latter's outrageous behavior crosses all limits. As a poet, Māgha often compensates the lack of movement in narration with fine portrayal of nature and human emotions, and his work is profuse with vivid descriptions of various facets of nature. The present work gives a lucid English rendering of this scholarly poem.

Dr. C. Rajendran, former Professor of Sanskrit and Dean, Faculty of Languages at University of Calicut is a scholar of international repute and recipient of many awards. His noted works in English include *Vyaktiviveka-A Critical Study*, *Studies in Comparative Poetics*, *The Traditional Sanskrit Theatre of Kerala*, and *Understanding Tradition* and MIL monographs of Sahitya Akademi like *Mahimabhattacha*, *Melputtur Narayana Bhattacha*, and *Kuntaka*. He has delivered lectures at Cambridge, Brussels, Warsaw, Berlin, Helsinki, Milan, Leipzig, Aix En Provence and Cagliari, and worked as Visiting Professor at École des hautes études en sciences sociales (EHESS), Paris and Jagiellonian University, Krakow, Poland.